William A N Hyslop Jun

AN INQUIRY

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CONCERNING

The future State of those who die in their Sins:

Wherein the DICTATES of SCRIPTURE And REASON, upon this important SUBJECT, Are carefully considered;

And whether ENDLESS PUNISHMENT be CONSISTENT With Divine JUSTICE, WISDOM and GOODNESS:

In which also OBJECTIONS are stated and answered.

By *SAMUEL HOPKINS*, A. M.
Pastor of the first Congregational Church in NEWPORT.

O, that they were wise, that they understood this, THAT THEY WOULD CONSIDER THEIR LATTER END!

JEHOVAH.

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NEWPORT, *Rhode-Island*:
Printed by *SOLOMON SOUTHWICK*, 1783.

ADVERTISEMENT.

THE Substance of the following Inquiry was written some Years ago, soon after the Doctrine of endless Punishment began to be publicly denied by some among us. Last Winter it was revised; and some Additions and Alterations were made; by which it has been cast into the Form in which it now appears.

Since it was finished, the Author has seen several late Publications on the same Subject; in which are found some of the same Sentiments and Arguments, which are introduced by him. But, as they were not taken from them, and are not expressed in the same Manner, or introduced in the same Connexion here; and as this Attempt is designed to be a more particular and full Discussion of the Subject; and may fall into the Hands of some, who will not see those mentioned; it is hoped this Publication, after them, will not be thought assuming or needless.*

* *The Doctrine of final, Universal Salvation examined and shewn to be unscriptural. By Dr. Gordon, of Roxbury.—A Discourse concerning the Process of the General Judgment. By Mr. Emmons, of Franklin.—That all Men shall not be saved, attempted to be proved and illustrated, in three Sermons. By Mr. Thacher, of Malden.*

Newport, May 6, 1783.

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THE INTRODUCTION.

MAN is not only made capable of looking forward, but is ſtrongly inclined to do ſo, and cannot avoid a greater or leſs degree of thought and concern about futurity, and the good or evil which he ſhall be the ſubject of *hereafter*. Theſe are the objects of all his hopes and fears, and afford great ſcope for the continual exerciſe of them, and thoſe affections which attend them; by which he is influenced, more or leſs, in all his conduct. And though moſt of mankind appear to confine their proſpects chiefly or altogether within the narrow limits of this life, and feel little concerned about that which may take place after they leave this world; yet who is there that will not pronounce this very unreaſonable, on the leaſt ſerious reflection, and conſider it as an evidence, among a thouſand others, of human depravity?

We are certainly capable of exiſtence in a future ſtate; yea, of continuing to exiſt without end; and there is nothing in reaſon or experience to render this improbable; but much to induce us to believe, that this preſent life is only preparatory to our exiſting in an endleſs ſtate hereafter; and that we ſhall be happy or miſerable there, according as we are the objects

of the favor of our Maker, or not. Therefore, this our future exiſtence is the moſt intereſting and important to us, and demands our greateſt and moſt ſerious attention, and concern, and the higheſt exerciſe of our hopes and fears.

It is true, indeed, that when we turn our thoughts to this ſubject, we at once feel that reaſon alone will never enable us to determine, without heſitation, many important inquiries about a future ſtate; and that mankind would be left in great and moſt undeſirable uncertainty and darkneſs, reſpecting all things that relate to the inviſible world, without ſome other aſſiſtance; and that it is therefore greatly deſirable, and of infinite importance, that God, who is able, ſhould aſſiſt man, by a particular revelation of his will and deſign, with regard to a future ſtate. And this might not only be a ground of hope that God may thus favor his creature man, to whom he grants ſo many favors in his providence, and ſhows himſelf propitious; but affords good reaſon to conclude he has actually given ſuch a revelation: And may ſerve to excite *our* gratitude to God, who find ourſelves in actual poſſeſſion of a revelation which bears every mark, and is attended with all the evidence of its divine original, that can be deſired, or even conceived; and ought to lead us to feel the great obligations we are under to attend to it, with a ſerious and honeſt mind, ready to receive the dictates of heaven on this important point, whatever we may find to be revealed. All

All who admit the ſcriptures of the old and new-teſtaments to be from God, agree that it is there revealed, that they who ſhall be redeemed from ſin, and made happy by Chriſt the Saviour, ſhall have an unceaſing exiſtence in perfect happineſs in his everlaſting kingdom. But they have differed much about the future exiſtence and puniſhment of thoſe who do not embrace the goſpel in this life; but live and die in their ſins. Moſt who have lived in the chriſtian world have profeſſed to believe, that it is as clearly revealed that the latter ſhall exiſt forever in endleſs puniſhment, as that the former ſhall be happy without end. But a number have denied this. Some have expreſſed a confidence that all the wicked ſhall ceaſe to exiſt, and be annihilated, either immediately upon the death of the body, or after they have continued in miſery, and been puniſhed during a proper length of time. Others are confident, it can be proved from ſcripture, that all the human race will be finally and eternally happy. Some of theſe allow, that they who die in their ſins will be puniſhed for a ſeaſon, even after the day of judgment, as an effectual diſcipline to bring them to repentance. But others confidently aſſert that all will be happy at the day of judgment. And ſome of theſe hold that all do enter into perfect bleſſedneſs, when they leave this world.

The deſign of the following inquiry is to aſ-

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ſiſt all who are deſirous to know the truth, in examining this point in the light of the ſacred oracles; and to help them to ſee the reaſonableneſs of what is there revealed concerning it, and to anſwer the moſt material objections that have been made againſt it. There ſeems to be a ſpecial call for this *now*, as the denial of endleſs puniſhment has been more open and common of late, and the doctrine of univerſal ſalvation, though in different forms, is zealouſly eſpouſed by many.

We have no reaſon to think the difference of ſentiment on ſo important and intereſting a point, among thoſe who profeſs to form their different opinions from divine revelation, is owing to any defect in the bible, or becauſe the truth reſpecting it is not revealed with ſufficient plainneſs. This diverſity and oppoſition of ſentiment, therefore, muſt be wholly owing to the faulty prejudices, and evil biaſes in the minds of men, which indiſpoſe them to believe the truth, and lead them to miſunderſtand and pervert the holy ſcriptures; even where that which is revealed is very plain and deciſive.

Whoever attends to the different and oppoſite ſentiments on almoſt every point in religion, which have been and are embraced, even by thoſe who have the bible in their hands, and appeal to that for the ſupport of what they believe, will have ſufficient reaſon to determine, that no ſtanding revelation can be given from

heaven

heaven, however perfect, plain and decisive, that cannot be misunderstood and perverted, by men of corrupt and perverse minds. If divine revelation be so formed, that they cannot fail of seeing every important truth contained in it, who give suitable attention to it, and have a meek, humble, honest mind; it is suited to answer all the desirable ends of a revelation, however it may be abused and perverted, by those who do not love the truth, in support of the most gross and hurtful errors.

We therefore have all desirable encouragement to search the scriptures, that we may learn what will be the certain consequence of living and dying in sin; what will be the punishment of the wicked in the future state; as it is certainly there plainly revealed; and however men have differed, and many have run into great and dangerous errors on this point, we may have the comfortable assurance, that we shall know what is the truth respecting this important article, if with meekness and impartiality we be ready to receive and love what God has revealed. But as many have failed of this, and have come to the bible full of prejudices against the truth there revealed, and disposed to believe nothing contained in divine revelation, which is not agreeable to their corrupted minds; and so have not believed the truth, and have been justly given up to strong delusion, to believe a lie; and we are liable to the same sin, and

and dreadful conſequence; let us therefore take heed to ourſelves, and humbly, with earneſtneſs and conſtancy, look to the Father of lights, that he may give us an honeſt heart, and ſo open our minds to underſtand the ſcriptures, that we may find the truth after which we are now inquiring, and have our hearts eſtabliſhed in it, and be directed to improve it to his glory, our own eternal good, and the benefit of our neighbour.

SECTION I.

SECTION I.

IN which it is inquired, whether the Wicked will be punished in the future State; and what the holy Scriptures teach concerning this.

MUCH is said in the scripture concerning the evil and punishment that will come on the wicked in a future state. This observation will be sufficiently illustrated by the following passages; though they do not contain all that is said on this subject in the inspired writings.

The evils which God brings on men in this world for their sins, and his often destroying them in a terrible manner, as a testimony of his displeasure with them, many instances of which we find recorded in sacred writ, do foreshade the future punishment of the wicked, and may well be considered as a standing evidence and admonition of this. * The

* It is true indeed, that many make the evils they suffer in this life, an argument that they shall be happy in the future world, and are hence confident, as it has been often expressed, that all the hell they shall have, is in this world.

But

The deſtruction of the old world by the flood, when only one family was ſaved; the overthrow of Sodom and Gomorrah, and the deliverance of Lot, are conſidered, by Chriſt and his apoſtles, as emblems or types of the deſtruction or puniſhment of the wicked in the future ſtate, and the ſalvation of God's people. Mat. xxvi. 37, 38. "But as the days of Noah were, ſo ſhall alſo the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, &c. until the day that Noah entered into the ark, and knew not till the flood came and took them all away; *ſo ſhall alſo the coming of the Son of man be.*" 2 Pet. ii. 5, &c. "For if God ſpared not the old world, but ſaved Noah, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into aſhes, condemned them with an overthrow, *making them an enſample to thoſe that after ſhould live ungodly*; and delivered juſt Lot. The Lord knoweth how to deliver the godly out of temptation, *and to reſerve the unjuſt unto the day of judgment to be puniſhed.*" Here the apoſtle makes theſe deſtructions of the wicked an argument that the ungodly in general will be puniſhed in the future

But this way of arguing is evidently owing to their being inſenſible and greatly ſtupid, with reſpect to the evil of ſin, and the magnitude of their own crimes, and their looking on themſelves in a meaſure innocent. Hence they conclude, that the evils they ſuffer here in body and mind, are full as much as they deſerve, and indeed *a great deal more.*

ture ſtate, and after the day of judgment: And therefore teaches us to conſider them in this light, and by them to learn the diſtinction God will make between the godly and ungodly at the laſt day. In the ſame light St. Jude conſiders the deſtruction of Sodom, &c. "Even as Sodom and Gomorrah, giving themſelves over to fornication, and going after ſtrange flesh, *are ſet forth for an example, ſuffering the vengeance of eternal fire.*" In this view, the bible is full of admonitions of the certain puniſhment of all that live ungodly, when the righteous ſhall be completely delivered, and enter into everlaſting life. A contrary doom is pointed out for the wicked.

When God reveals a Saviour, by Moſes, and promiſeth he ſhall come into the world, in the character of a prophet, he adds the following words, Deut. xviii. 19. "And it ſhall come to paſs that whoſoever will not hearken unto my words, which he ſhall ſpeak in my name, *I will require it of him.*" That is, he ſhall anſwer to me for it, and I will deal with him, and puniſh him accordingly. Therefore when St. Peter quotes this paſſage, he expreſſes the true ſenſe in the following words, "He ſhall be deſtroyed from among his people." This is an early declaration, that rejection of Chriſt in this world, would prove fatal to men; and that he would be ſo far from *ſaving all men*, that they who ſhall diſregard him in this life, will certainly be

punished with a peculiarly aggravated destruction.

We find an awful threatning of God to the wicked, who continue his incorrigible enemies, through this life, under all the methods taken to reclaim them, in Deut. xxxii. 35. &c. "To me belongeth vengeance and recompence, their foot shall slide in due time; for the day of their calamity is at hand, and the things that shall come upon them make haste. For I lift my hand to heaven, and say I live forever. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and that with the blood of the slain, and of the captives, from the beginning of revenges upon the enemy."

The punishment here threatened, to the obstinately wicked, is to be inflicted in a future state; for no such distinction between God's people and his enemies, as is represented in this passage of scripture, does take place in this world: Besides, the first words of this paragraph are quoted by St. Paul, Heb. x. 30, and he applies them to the future punishment of the wicked, of which he is there speaking. "For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord." And he then adds, "It is a fearful thing to fall into the hands of the living God." In the last words,

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The living God, he evidently has reference to those in the paſſage above recited, "I lift my hand to heaven, and ſay, *I live forever.*" Which certainly implies, that God lives ſo as to be able to puniſh the wicked in a future ſtate; ſo that they are ſo far from getting out of his hands when they die, that then in a peculiar ſenſe they *fall into his hands*, to ſuffer the vengeance threatened. And may it not be juſtly obſerved here, that, though the endleſs duration of the puniſhment is not expreſly aſſerted in the threatening; yet it ſeems to be plainly intimated, when Jehovah introduces himſelf as *living forever*, to expreſs his determination and ability to render vengeance and recompence to his enemies; and that he will do this as long as he liveth. But this is to be more particularly conſidered hereafter. And perhaps it will appear, when properly conſidered, that it is neceſſary that God ſhould live forever in order to render vengeance and a proper and full recompence to his enemies, that is, a puniſhment equal to their deſert.

Job and his friends ſpeak much of the evil end, and puniſhment of the wicked, as certain and inevitable; being the objects of God's diſpleaſure and wrath; and at the ſame time mention the ſecurity and happineſs of the righteous, in his favor and protection. See Job iv. 8, 9, 20, 21. viii. 13,—22. xi. 13—20. xv. 20, —35. xviii. 5,—21. xx. 4,—29. In this laſt quoted

quoted paſſage are the following words, "Knoweſt thou not this of old, that the triumphing of the wicked is ſhort, and the joy of the hypocrite but for a moment? Though his excellency mount up to the heavens, and his head reach unto the clouds; yet he ſhall periſh forever, like his own dung—His bones are full of the ſins of his youth; which ſhall lie down with him in the duſt. When he is about to fill his belly, God ſhall caſt the fury of his wrath upon him, and ſhall rain it upon him while he is eating. He ſhall flee from the iron weapon, and a bow of ſteel ſhall ſtrike him through. It is drawn and cometh out of the body; yea the gliſtering ſword cometh out of his gall; terrors are upon him. A fire not blown ſhall conſume him. The heaven ſhall reveal his iniquity; and the earth ſhall riſe up againſt him. This is the portion of *a wicked man* from God, and the heritage appointed unto him by God." Job himſelf agrees with his friends in this, that the wicked are the objects of God's wrath, and ſhall be puniſhed. They differed on this head only in *applying* this doctrine: *They* conſidered outward afflictions in this world, as included in the puniſhment of the wicked; and therefore concluded, that they who ſuffered greatly by the hand of God in this life, were ungodly, and the objects of divine diſpleaſure; and that God would protect and ſave the truly pious from ſuch evils, in this world. *He* inſiſted, that the diſtinction between the

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righteous and the wicked did not take place, and appear in God's diſpenſations and dealings with them, in his providence, in this life; therefore the good and evil by which they were to be diſtinguiſhed, muſt and would take place in a future ſtate only. He ſays, that innocence and righteouſneſs will not ſecure a perſon from afflictions in this life, and from death, in common with the wicked. Chap ix. 22, &c. "This is one thing, therefore I ſaid it, he deſtroyeth the perfect and the wicked. If the ſcourge ſlay ſuddenly, he will laugh at the trial of the innocent. The earth is given into the hands of the wicked; if not, where, and who is he?" He obſerves, that the wicked live long and proſper in their wickedneſs in this world, Chap xii. 6. "The tabernacles of robbers proſper, and they that provoke God are ſecure, into whoſe hand God bringeth abundantly." Chap xxi. 7, 8, 9. "Wherefore do the wicked live, become old, yea, and mighty in power? Their ſeed is eſtabliſhed in their ſight with them, and their offſpring before their eyes. Their houſes are ſafe from fear, neither is the rod of God upon them, &c." Yet he ſpeaks of the puniſhment and deſtruction of the wicked as certain and inevitable; which therefore muſt take place in a future ſtate. Speaking of the wicked, he ſays, "They are as ſtubble before the wind, and as chaff that the ſtorm carrieth away. God layeth up his iniquity for his children: He rewardeth him,

him, and he ſhall know it. His eyes ſhall ſee his deſtruction, and he ſhall drink of the wrath of the Almighty." Chap. xxvii. 7, &c. "Let mine enemy be as the wicked, and he that riſeth up againſt me, as the unrighteous. For what is the hope of the hypocrite, though he hath gained, when God taketh away his ſoul? Will God hear his cry when trouble cometh upon him? This is the portion of the wicked man with God, and the heritage of oppreſſors, which they ſhall receive of the Almighty. The rich man ſhall lie down, but he ſhall not be gathered." i. e. he ſhall die, but ſhall not be gathered and received to the ſociety of the bleſſed, as Abraham, Iſaac and Jacob were at their death. "He openeth his eyes, and he is not. Terrors take hold on him as waters, a tempeſt ſtealeth him away in the night. The eaſt wind carrieth him away, and he departeth; and a ſtorm hurleth him out of his place. For God ſhall caſt upon him, and not ſpare: He would fain flee out of his hand." Chap. xxxi. 3. "Is not deſtruction to the wicked, and a ſtrange puniſhment to the workers of iniquity?"

Job and his friends lived in the days of Moſes, or before; and by them we learn what was the doctrine reſpecting the future puniſhment of the wicked, received and taught by the people of God at that time. They repreſent it as certain and very dreadful, and give not the leaſt hint that it ſhall ever end; but the whole they ſay

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rather imports the contrary. They repreſent the wicked as deprived of all his hopes, when he dies; which ſurely can not be true, if he ſhall be immediately happy, or happy forever, though puniſhed for a time. *What is the hope of the hypocrite, though he hath gained, when God taketh away his ſoul? God ſhall caſt upon him,* AND NOT SPARE. Yea, *he ſhall periſh forever.*

The book of Pſalms, in which the future ſtate is brought more fully into view, than in the preceding part of ſcripture, is full of threatnings to ſinners, and declarations of their puniſhment in the world to come. This will be ſufficiently evident, by reciting the following paſſages, out of many more which are found in thoſe ſacred writings.

In the firſt Pſalm the truly pious are pronounced bleſſed; and the ungodly are curſed, as thoſe who ſhall be condemned at the day of judgment, ſeparated from the righteous, and utterly periſh, and be deſtroyed. "The ungodly are not ſo: but are like the chaff which the wind driveth away. Therefore the ungodly ſhall not ſtand in the judgment, nor ſinners in the congregation of the righteous: For the Lord knoweth the way of the righteous; but the way of the ungodly ſhall periſh." Pſal. xi. 6. Upon the wicked he ſhall rain ſnares, fire and brimſtone, and an horrible tempeſt: This ſhall be the portion of their cup." This is not their portion in this life; therefore it muſt refer to their puniſhment

niſhment in a future ſtate; which is repreſented as very dreadful. Pſal. xxi. 8, 9. "Thine hand ſhall find out all thine enemies, thy right hand ſhall find out thoſe that hate thee. Thou ſhalt make them as a fiery oven in the time of thine anger: The Lord ſhall ſwallow them up, and the fire ſhall devour them." xxxiv. 21. "Evil ſhall ſlay the wicked; and they that hate the righteous ſhall be deſolate." When the Pſalmiſt has related the trouble and perplexity he had experienced, by obſerving the apparent proſperity and happineſs of the wicked in this world, he ſays, Pſal. lxxiii. 17, &c. "When I thought to know this, it was too painful for me; until I went into the ſanctuary of God; then underſtood I their *end*. Surely thou didſt ſet them in ſlippery places: Thou caſtedeſt them down into deſtruction. How are they brought into deſolation as in a moment! They are utterly conſumed with terrors. As a dream when one awaketh; ſo, O Lord, when thou awakeſt, thou ſhalt deſpiſe their image. For lo, they that are far from thee ſhall periſh: Thou haſt deſtroyed all them that go a whoring from thee." All this evil, wretchedneſs and deſtruction, in which the wicked periſh, is what muſt be inflicted on them after death, in the inviſible world; for theſe are they who proſper in this world, and die like other men, as death is common to both the righteous and wicked. Their *end* therefore, which he then underſtood and deſcribed, muſt

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be the punishment which comes on the wicked in consequence of death, or leaving this world. If the wicked were happy as soon as they leave this world, this passage would be altogether unintelligible; yea, a perfect deception. And how can there be any end to this destruction and punishment, when this itself is laid to be their *end?* If this destruction were to come to an end, and they, after all, must be eternally happy, how can this be called *their end?* When St. Paul speaks of some whose *end* is destruction, must he not intend a destruction which is inconsistent with their eternal happiness? For if he meant a destruction consistent with their having eternal life, such a destruction is not *their end*, but infinitely far from it; and everlasting life would be *their end:* And there would be no propriety or truth in the distinction which he makes. Rom. vi. 21, 22. "What fruit had ye then in those things, whereof ye are now ashamed? For *the end of those things is death.* But now being made free from sin, and become servants to God, ye have your fruit unto holiness, *and the end everlasting life.*"

Psal. lxxv. 8. "In the hand of the Lord there is a cup, and the wine is red: It is full of mixture, and he poureth out the same; but the dregs thereof all the wicked of the earth shall wring them out, and drink them." xcii. 7, 8, 9. When the wicked spring as the grass, and when all the workers of iniquity do flourish;

it is that they ſhall be deſtroyed forever. But thou, Lord, art moſt high forevermore For lo, thine enemies, O Lord, for lo, thine enemies ſhall periſh." xciv. 23. "And he ſhall bring upon them their own iniquity; and ſhall cut them off in their own wickedneſs; yea, the Lord our God ſhall cut them off." cxii. 9, 10. "His righteouſneſs (who feareth the Lord) endureth forever; his horn ſhall be exalted with honour. The wicked ſhall ſee it, and be grieved; he ſhall gnaſh with his teeth, and melt away: The deſire of the wicked ſhall periſh." This diſtinction between the righteous and the wicked is not made in this life; therefore it muſt be made in the future ſtate; and then this threatning ſhall be inflicted on the wicked. cxxxix. 19. "Surely, thou wilt ſlay the wicked, O God." This does not intend God's taking them out of the world by death; for in this ſenſe, he ſlays the righteous as much as the wicked; but it muſt intend a puniſhment after the death of the body, or the ſecond death, or it can have no meaning. This is evidently oppoſed to what David deſires God would grant unto him, ver. 24, "Lead me in the *way everlaſting*." cxlv. 20. "The Lord preſerveth all them that love him; but all the wicked will he deſtroy." This alſo muſt refer to a future ſtate; for both they who love God, and his enemies, are equally preſerved in this life, and deſtroyed by dying. This deſtruction of the wicked is

that

that which is ſo often ſpoken of as their portion and end, in the future ſtate.

In the writings of Solomon, eſpecially in his Proverbs, we find the future puniſhment and miſery of the wicked often mentioned; and generally in contraſt to the ſafety and happineſs of the righteous. The following inſtances, out of many more that might be mentioned, will be ſufficient to illuſtrate this remark. Prov. i. 24, &c. "Becauſe I have called, and ye refuſed, I have ſtretched out my hand, and no man regarded; but ye have ſet at nought my counſel, and would none of my reproof: I alſo will laugh at your calamity, and I will mock when your fear cometh; when your fear cometh as deſolation, and your deſtruction cometh as a whirlwind; when diſtreſs and anguiſh cometh upon you. Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but ſhall not find me. For that they hated knowledge, and did not chuſe the fear of the Lord: Therefore ſhall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the ſimple ſhall ſlay them, and the proſperity of fools ſhall deſtroy them" Chap. v. 22, "His own iniquities ſhall take the wicked himſelf, and he ſhall be holden with the cords of his ſins. He ſhall die without inſtruction, and in the greatneſs of his folly he ſhall go aſtray." Chap. x. 28. "The hope of the righteous ſhall be gladneſs: But the expectation

tation of the wicked ſhall periſh. The way of the Lord is ſtrength to the upright: But deſtruction to the workers of iniquity." Chap. xi. 7. When a wicked man dieth his expectation ſhall periſh: And the hope of unjuſt men periſheth." What words could more fully expreſs the miſery of the wicked after death, or aſſert more ſtrongly, that he ſhall then be deprived of all good, which is the object of hope, and fall into abſolute deſpair? And how inconſiſtent are ſuch aſſertions as theſe, with his ſurviving this miſery, and, after all this, obtaining eternal happineſs! How can his hope periſh when he dies, if he knows, or has the leaſt hope, that he ſhall be yet eternally happy? Chap. xxiii 17, 18. Solomon ſays, "Let not thine heart envy ſinners: But be thou in the fear of the Lord all the day long: For ſurely there is an end, and thy expectation ſhall not be cut off." Theſe words illuſtrate thoſe laſt quoted. If this be a promiſe to him that feareth God, that he ſhall be happy after death, and that without end, as it certainly is; then the other is a threatning of the contrary, which is miſery without end. If both the righteous and the wicked ſhall be happy together, forever; how is it poſſible to be true, that the hope of the latter ſhall be cut off and periſh, when he dies; and directly the contrary be true of the former?

Chap. xi. 21. "Though hand join in hand, the wicked ſhall not be unpuniſhed." Chap. xii.

xii. 7. "The wicked are overthrown and are not; but the houſe of the righteous ſhall ſtand." Chap. xiii. 21. "Evil purſueth ſinners; but to the righteous good ſhall be repaid." Chap. xiv 32. "The wicked is driven away in his wickedneſs; but the righteous hath hope in his death." Chap. xvi. 4. "The Lord hath made all things for himſelf; yea, even the wicked for the day of evil." Chap. xxi. 12. "God overthroweth the wicked for their wickedneſs." Eccl. viii. 12, 13. "Though a ſinner do evil an hundred times," or years, "and his days be prolonged; yet ſurely, I know that it ſhall be well with them that fear God; but it ſhall not be well with the wicked, neither ſhall he prolong his days, which are as a ſhadow; becauſe he feareth not before God."

It is certain that all theſe evils which are denounced againſt the wicked, by which they are to be diſtinguiſhed from the righteous, are inflicted, not in this life, but in a future ſtate; becauſe the ſame inſpired writer ſays, there is no ſuch diſtinction in this life. Eccl. ix. 1, 2. "No man knoweth either love or hatred, by all that is before them. All things come alike to all, there is one event to the righteous and to the wicked; to the good and to the clean, and to the unclean; to him that ſacrificeth, and to him that ſacrificeth not: As is the good, ſo is the ſinner; and he that ſweareth, as he that feareth an oath."

The

The prophet Iſaiah ſpeaks much of the dreadful evil, and unavoidable puniſhment, that will attend the wicked in the future ſtate. He ſeems to ſum up and declare the whole import of his commiſſion and prophecy, Chap. iii. 10, 11. "Say ye to the righteous, that it ſhall be well with him; for they ſhall eat the fruit of their doings. Wo unto the wicked, it ſhall be ill with him; for the reward of his hands ſhall be given him." Here the righteous and the wicked are ſet in oppoſition to each other, with reſpect to the fruit and end of what they do in this world. And if what is promiſed to the former, be endleſs life and happineſs; can the threatning of the contrary, to the latter, be any thing but directly the oppoſite, endleſs miſery and puniſhment? That puniſhment muſt be very dreadful, which is a full reward of all that the ſinner does in this life, that is, anſwerable to his ill deſert: And doubtleſs will be without end; which will be particularly conſidered in the ſequel.

Chap. xxviii. 16, &c. "Therefore, thus ſaith the Lord God, Behold I lay in Zion for a foundation, a ſtone, a tried ſtone, a precious corner ſtone, a ſure foundation: He that believeth ſhall not make haſte. Judgment alſo will I lay to the line, and righteouſneſs to the plummet, and the hail ſhall ſweep away the refuge of lies, and the waters ſhall overflow the hiding-place. And your covenant with death ſhall be diſannulled,

and

and your agreement with hell ſhall not ſtand; when the overflowing ſcourge ſhall paſs through, then ſhall ye be trodden down by it, &c." This paſſage reſpects Chriſt, and points out the certain oppoſite conſequences of believing on him and rejecting him. To him who believeth, the moſt perfect ſecurity from all evil is promiſed. He ſhall be out of the reach of the riſing floods of water, and the overflowing ſcourge. But all the reſt ſhall have judgment without mercy, and be puniſhed according to their crimes, and ſwept away by the irreſiſtible billows, and overflowing ſcourge, of the divine vengeance and wrath. What a ſtriking, awful repreſentation is this of the future puniſhment of the wicked! Chap. xxxiii. 14. "The ſinners in Zion are afraid, fearfulneſs hath ſurpriſed the hypocrites: Who among us ſhall dwell with devouring fire? Who among us ſhall dwell with everlaſting burnings?" How can this repreſentation be juſt or true, if a moſt dreadful puniſhment, yea, an endleſs one, does not await all thoſe ſinners and hypocrites, who ſuſtain this character to the end of life? Chap. xxxiv. 8, 9, 10. "For it is the day of the Lord's vengeance, and the year of recompences for the controverſy of Zion. And the ſtreams thereof ſhall be turned into pitch, and the duſt thereof into brimſtone, and the land thereof ſhall become burning pitch. It ſhall not be quenched night nor day, the ſmoke thereof ſhall go up forever; from generation

ration to generation it ſhall lie waſte: None ſhall paſs through it forever and ever."

The prophet in this paſſage, and in the preceding verſes, is repreſenting the dreadful puniſhment that ſhall come on the enemies of God and his church, when he ſhall riſe up to take vengeance on them, and recompence them for their evil deeds. And when he brings into view the great evils, and awful deſtruction that ſhall come on the enemies of God's people, upon the introduction of the happy ſtate of the church in this world, he extends this view to their miſery in the future ſtate, in which their puniſhment ſhall iſſue, and be completed. This is not the only inſtance of this kind; but we often find in the prophecies both of the proſperity and happineſs of God's church and people, and the overthrow and puniſhment of his enemies; that the prophetic viſion connects the complete and eternal happineſs of the former with their happy ſtate in this world, and includes both in the ſame figurative repreſentation; and in the ſame manner repreſents the puniſhment of the latter. And that this paſſage hath reference to the future miſery of the wicked, is further evident from the plain alluſion to it in the Revelation, when ſpeaking of the future and dreadful miſery of the enemies of God and his people. Chap. xiv. 11. "And they ſhall be tormented with fire and brimſtone; and the ſmoke of their torment aſcendeth up forever and ever; and they have no reſt day nor night." In

In the l. chap. of Iſai. the laſt verſe, there is another threatning of future evil to the wicked. "Behold all ye that kindle a fire, and compaſs yourſelves about with ſparks: Walk in the light of your fire, and in the ſparks that ye have kindled. This ſhall ye have of mine hand, ye ſhall lie down in ſorrow." Chap. lxiii. 1---6. "Who is this that cometh from Edom, with died garments from Bozrah? Who is glorious in his apparel, travelling in the greatneſs of his ſtrength? I that ſpeak in righteouſneſs, mighty to ſave. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-preſs alone, and of the people there was none with me: For I will tread them in mine anger, and trample them in my fury, and their blood ſhall be ſprinkled upon my garments, and I will ſtain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their ſtrength to the earth." Here Chriſt is repreſented as pouring vengeance on all his enemies, while he redeems and ſaves his church. This is exactly agreeable to ſeveral paſſages already quoted, and to the general current of ſcripture. The acceptable year of the Lord is, alſo, the day of vengeance of our God, Iſai. lxi. 2. And agreeable to the ſcripture now under conſideration, it is ſaid of

Chriſt, Rev. xix. 15. "He treadeth the wine-preſs of the fierceneſs and wrath of Almighty God." And we are told by Chriſt himſelf, and by St. Paul, how, and when, this ſhall be completely done. Matth. xxv. 41. "Then ſhall he ſay unto them on his left hand, Depart from me, ye curſed, into everlaſting fire." 2 Theſſ. i. 7, &c. "When the Lord Jeſus ſhall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt; who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and the glory of his power."

Iſai. lxvi. 23, 24. "And it ſhall come to paſs, that from one new moon to another, and from one ſabbath to another, ſhall all fleſh come to worſhip before me, ſaith the Lord. And they ſhall go forth, and look upon the carcaſes of the men that have tranſgreſſed againſt me; for their worm ſhall not die, neither ſhall their fire be quenched, and they ſhall be an abhorring unto all fleſh."

This prophet had dwelt much on the certain overthrow and deſtruction of all the enemies of the church, and the proſperity and happineſs to which that ſhall be brought in the latter days; and now concludes his prophecy in theſe remarkable words, which, in figurative language, repreſent the eternal ſtate of the church, and of her enemies, which are deſtroyed and puniſhed

for

for their tranſgreſſion. Dead bodies which are not buried, ſoon become very nauſeous and abominable, until they are wholly conſumed by worms, or by fire. Here the greatneſs and duration of the puniſhment of theſe tranſgreſſors, is ſet forth by their bodies, though putrid and very offenſive, continuing unconſumed by the worm, or by the fire, and remaining food for the one, and fuel for the other, without any end or diminution. And this is to take place in the ſight of all the inhabitants of heaven; and they ſhall have it fully in view, while they worſhip and praiſe God. This is exactly agreeable to other paſſages of ſcripture; eſpecially Rev. xiv. 10. "And he ſhall be tormented with fire and brimſtone, *in the preſence of the holy angels, and in the preſence of the Lamb*: And the ſmoke of their torment aſcendeth up forever and ever." Chap. xix. 3. "And I heard a great voice of much people in heaven, ſaying, Alleluia; ſalvation, and glory, and honor, and power unto the Lord our God. And again they ſaid, Alleluia. And her ſmoke roſe up forever and ever." No ſimilitude, no words, could be choſen, that would, in a more determinate and ſtriking manner, ſet forth the dreadfulneſs and perpetuity of the future puniſhment of the wicked, than theſe uſed by the prophet Iſaiah. For this reaſon, doubtleſs, our Saviour alludes to this paſſage, repeatedly, when he would ſet this awful ſubject in the moſt awakening point of

light

light. But this will be more particularly conſidered hereafter.

By the prophet Jeremiah, God fixeth an awful curſe on thoſe who refuſe to truſt in him; and pronounceth every one bleſſed that truſteth in the Lord. Chap. xvii. 5, &c. "Thus ſaith the Lord, Curſed be the man that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the Lord. For he ſhall be like the heath in the deſert, and ſhall not ſee when good cometh, but ſhall inhabit the parched places in the wilderneſs, in a ſalt land, and not inhabited. Bleſſed is the man that truſteth in the Lord, and whoſe hope the Lord is. For he ſhall be as a tree planted by the waters, &c."

The curſe here pronounced on the unbeliever, muſt intend the curſe which will fall on him in the future ſtate; for no ſuch curſe, as is here deſcribed, and oppoſed to the bleſſing pronounced on him who truſteth or believeth in God, comes on the ſinner in this world: But, as Jeremiah himſelf ſays, in this world, "The way of the wicked proſpereth, and they are happy that deal very treacherouſly." Chap. xii. 1. This curſe is expreſſed in figurative language; but appears to be the ſame which is fixed by John the Baptiſt, and our Saviour on all unbelievers. "He that believeth not the ſon, ſhall not ſee life; but the wrath of God abideth on him. He that believeth not, ſhall be damned. Depart from me, ye *curſed*, into everlaſting fire."

In

In the book of the prophet Ezekiel, it is often declared, that they who perſiſt in evil ways, through life, ſhall *die*; ſhall *die in their iniquity*. And on the contrary, they who turn from their evil ways, ſhall *live*. See Chap. iii. xviii. xxxiii. By *dying* here cannot mean departing out of this life, by the death of the body; for the penitent and obedient die this death, as well as the obſtinate ſinner. It muſt therefore mean what is called the *ſecond death*, which is to be judged according to their works, and caſt into the lake of fire, where they ſhall be tormented forever and ever. Rev. xx. 14.

But one text more will be mentioned in the Old-Teſtament, importing the future puniſhment of the wicked. And that is in Daniel, Chap. xii. 2. "And many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame and everlaſting contempt."

WE now come to the New-Teſtament, to ſee what is ſaid there of the future puniſhment of the wicked. We may juſtly expect greater light on this head, in this more clear revelation of a future ſtate. If, notwithſtanding all that is found in the Old-Teſtament, there be really no ſuch puniſhment, doubtleſs Chriſt and his apoſtles have plainly told us, that there will be no ſuch evil; and have not ſaid a word that can be conſtrued in favor of it. But if the glad tidings

proclaimed

proclaimed in the gospel, are consistent with the future punishment of those who reject it; and if a great, awfully aggravated, and endless punishment awaits them; the kind Saviour, who is full of grace and truth, and those whom he authorized to preach the whole truth, have certainly warned mankind of this, and stated the doctrine of the *wrath to come* in the most plain and determinate words.

JOHN the baptist, who was raised up to introduce the Saviour, is not silent on this head; but publishes awful threats against the obstinately wicked, and those who reject Christ. Matth. iii. 7, &c. "When he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee *from the wrath to come*. Bring forth therefore fruits meet for repentance." Here he brings into view *wrath to come*, which could be avoided only by true repentance. "And now also the ax is laid unto the root of the trees: Therefore every tree which bringeth not forth good fruit is hewn down and *cast into the fire*. He that cometh after me is mightier than I; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, *but he will burn up the chaff with unquenchable fire*." Joh. iii. 36. "He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; *but the wrath of God abideth on him*."

What

What need of going any further? The point is decided. He who introduceth the Saviour, plainly tells us what will be the conſequence. They who repent and believe the goſpel, ſhall be ſaved; but all who do not, are left in, at leaſt, as bad a caſe, as they could be in, had there been no Saviour. *They ſhall not ſee life*; but the wrath of God ABIDETH on them; they ſhall be caſt into unquenchable fire.

BUT what does Chriſt himſelf ſay? Mathew v. 22, &c. Whoſoever ſhall ſay to his brother, Thou fool, ſhall be in danger of hell fire. Agree with thine adverſary quickly, while thou art in the way with him; leſt at any time the adverſary deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon. Verily I ſay unto thee, thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt farthing. And if thy right eye offend thee, pluck it out, and caſt it from thee: For it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell. And if thy right hand offend thee, cut it off, and caſt it from thee: For it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell. Chap. vii. 13. Enter ye in at the ſtrait gate; for wide is the gate, and broad is the way that leadeth to deſtruction, and many there be which go in thereat."

at." v. 22, &c. "Many will ſay unto me in that day, Lord, Lord, have we not propheſied in thy name, and in thy name caſt out devils, &c. And then will I profeſs unto them, I never knew you: Depart from me, ye that work iniquity. Every one that heareth theſe ſayings of mine, and doth them not, ſhall be likened unto a fooliſh man, which built his houſe upon the ſand: And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe; and it fell, and great was the fall of it." Chap. viii. 12. "But the children of the kingdom ſhall be caſt out into outer darkneſs: There ſhall be weeping and gnaſhing of teeth." Chap. x. 15, "Verily I ſay unto you, it ſhall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city." v. 28. "Fear not them which kill the body, and are not able to kill the ſoul: But rather fear him which is able to deſtroy both ſoul and body in hell." Chap. xi. 21, &c. "Wo unto thee Chorazin! I ſay unto you, it ſhall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou Capernaum, I ſay unto you, it ſhall be more tolerable for the land of Sodom in the day of judgment, than for thee." Math. xii. 31, 32. "Wherefore I ſay unto you, all manner of ſin and blaſphemy ſhall be forgiven unto men: But the blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto men. And whoſoever

ſpeaketh

ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, nor in the world to come." Mark, iii. 29. "He that ſhall blaſpheme againſt the Holy Ghoſt, hath never forgiveneſs, but is in danger of eternal damnation." Luke xii. 10. "And whoſoever ſhall ſpeak a word againſt the ſon of man, it ſhall be forgiven him: But unto him that blaſphemeth againſt the Holy Ghoſt, it ſhall not be forgiven." There is a certain connexion between not being forgiven, and puniſhment, or damnation. Matth. xiii. 41, &c. "So ſhall it be in the end of the world. The ſon of man ſhall ſend forth his angels, and they ſhall gather out of his kingdom all things that offend, and them which do iniquity; and ſhall caſt them into a furnace of fire: There ſhall be wailing and gnaſhing of teeth." So ſhall it be in the end of the world: The angels ſhall come forth, and ſever the wicked from among the juſt; and ſhall caſt them into the furnace of fire: There ſhall be wailing and gnaſhing of teeth." Chap. xvi, 25, &c. Whoſoever will ſave his life, ſhall loſe it. For what is a man profited, if he ſhall gain the whole world, and loſe his own ſoul? Or, what ſhall a man give in exchange for his ſoul? For the ſon of man ſhall come in the glory of his Father, with his angels; and then ſhall he reward every man according to his works." Chap. xviii. 8, 9. "If thy hand or thy foot offend thee, cut

them off and caſt them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be caſt into *everlaſting fire*. And if thine eye offend thee, pluck it out, and caſt it from thee: It is better for thee to enter into life with one eye, than having two eyes to be caſt into hell fire." Chap. xxi. 44. "And whoſoever ſhall fall on this ſtone, ſhall be broken: But on whomſoever it ſhall fall, it will grind him to powder." Chap. xxii. 13. "Then ſaid the king to his ſervants, Bind him hand and foot, an take him away, and caſt him into outer darkneſs: There ſhall be weeping and gnaſhing of teeth. For many are called, but few are choſen." Chap. xxiii. 14, 33. "Wo unto you, Scribes and Phariſees, hypocrites; for ye devour widows houſes, and for a pretence make long prayers; therefore ye ſhall receive the greater damnation. Ye ſerpents, ye generation of vipers, how can ye eſcape the damnation of hell?" Chap. xxiv. 50, 51. "The Lord of that ſervant ſhall come in a day when he looketh not for him, and in an hour that he is not aware of; and ſhall cut him aſunder, and appoint him his portion with the hypocrites: There ſhall be weeping and gnaſhing of teeth." Chap xxv. 10, &c. "And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and the door was ſhut. Afterward came alſo the other virgins, ſaying,

Lord,

Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: There shall be weeping and gnashing of teeth." Chap. xxvi. 24. "The son of man goeth as it is written of him: But wo unto that man by whom the son of man is betrayed: It had been good for that man, if he had not been born." Mark viii. 38. "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the son of man be ashamed, when he cometh in the glory of his Father, with the holy angels." Chap. ix. 43, &c. "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands, to go into hell, *into the fire that never shall be quenched:* Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: It is better for thee to enter halt into life, than having two feet, to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: It is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell fire: Where their worm dieth not, and

the fire is not quenched." Chap. xvi. 16. "He that believeth not, ſhall be damned." Luke, vi. 24, 25. "Wo unto you that are rich: For ye have received your conſolation. Wo unto you that are full: For ye ſhall hunger. Wo unto you that laugh now: For ye ſhall mourn and weep." Chap. xii. 5, &c. "But I will forewarn you whom you ſhall fear. Fear him which, after he hath killed, hath power to caſt into hell: Yea, I ſay unto you, fear him. But if that ſervant ſay in his heart, My Lord delayeth his coming, &c. The Lord of that ſervant will come in a day when he looketh not for him, and will cut him in ſunder, and appoint him his portion with the unbelievers. And that ſervant which knew his Lord's will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes. When thou goeſt with thine adverſary to the magiſtrate, as thou art in the way, give diligence that thou mayeſt be delivered from him; leſt he hale thee to the judge, and the judge deliver thee to the officer, and the officer caſt thee into priſon. I tell thee, thou ſhalt not depart thence, till thou haſt paid the very laſt mite." Chap. xiii. 25, &c. "When once the maſter of the houſe is riſen up, and hath ſhut to the door, and ye begin to ſtand without, and to knock at the door, ſaying, Lord, Lord, open unto us, he ſhall ſay, I tell you, I know you not; depart from me, all ye workers of iniquity.

quity. There ſhall be weeping and gnaſhing of teeth when ye ſhall ſee Abraham, Iſaac, and Jacob, and all the prophets in the kingdom of God, and you yourſelves thruſt out." Chap. xvi. 22, &c. "The rich man, alſo died, and was buried. And in hell he lift up his eyes, being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom. And he cried, and ſaid, Father Abraham, have mercy on me, and ſend Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham ſaid, ſon, remember that thou in thy life time receiveſt thy good things, and likewiſe Lazarus evil things: But now he is comforted, and thou art tormented. And beſides all this, between us and you there is a great gulph fixed; ſo that they which would paſs from hence to you cannot; neither can they paſs to us, that would come from thence." John iii. 14, 15, 16, "And as Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the ſon of man be lifted up; that whoſoever believeth in him, *ſhould not periſh*, but have eternal life. For God ſo loved the world, that he gave his only begotten ſon, that whoſoever believeth in him, *ſhould not periſh*, but have everlaſting life." In theſe words it is implied, that they who believe not on Chriſt ſhall *periſh*; and periſhing is directly oppoſed to having everlaſting life. All is implied here which is expreſsly aſſerted in v. 36, "He that believeth

not

not the ſon, ſhall not ſee life; but the wrath of God abideth on him." Chap. v. 28, 29. "The hour is coming, in which all that are in the graves ſhall hear his voice, and ſhall come forth; they that have done good, unto the reſurrection of life; and they that have done evil, *unto the reſurrection of damnation.*" Chap. viii. 21, 24. "I go my way, and ye ſhall ſeek me, *and ſhall die in your ſins.* Ye are of this world, I am not of this world. I ſaid therefore unto you, *that ye ſhall die in your ſins:* For if ye believe not that I am he, *ye ſhall die in your ſins.*" What Chriſt repeatedly threatens in theſe words, muſt be evil that would come on them after their death, which can be no leſs than a proper puniſhment for their ſins. Chap. xii. 25, 48. "He that loveth his life, ſhall loſe it: And he that hateth his life in this world, ſhall keep it unto life eternal." Loſing his life, is an evil which is oppoſed to keeping it to life eternal; therefore muſt mean eternal death. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: The word that I have ſpoken, the ſame ſhall judge him in the laſt day." That is, he ſhall then be condemned and puniſhed. Chap. xv. 6. "If a man abide not in me, he is caſt forth as a branch, and is withered; and men gather them, and caſt them into the fire, and they are burned." Matth. xxv. 41, 46. "Then ſhall he ſay unto them on the left hand, Depart from me, ye curſed, into everlaſting

fire

fire, prepared for the devil and his angels. And these shall go away into everlasting punishment."

Who can read all these words of Christ, and yet think that he came into the world with a design to save all men from future punishment? If we had nothing but his own declarations to determine us, these are more than sufficient to give us as much assurance, that the wicked will be punished to a great and awful degree in a future state, as we can have that he is the son of God, the saviour of the world; yea, we cannot doubt of the former, without calling the latter equally in question. No person that ever spoke on earth by divine inspiration, has said so much of the future punishment of the wicked, and preached hell and damnation so much, and so often, or set it in so awful and shocking a light as did the only begotten son of God, who was full of grace and truth.

But what we find in the writings of the apostles of Christ, will shew how they understood him on this point, and strengthen the evidence of the destruction and punishment of the wicked, in a future state, if it be capable of receiving any addition.

Act. iii. 23. "And it shall come to pass, that *every soul* which will not hear that prophet, shall be destroyed from among the people." These words, with the foregoing, are a quotation from Moses, made by the apostle Peter, in his

his ſpeech to the people in the temple; which words he applies to Chriſt, as being the prophet of which God ſpeaks by Moſes; and here is a threatning of certain deſtruction to every ſoul who ſhall diſregard this prophet. Chap. xiii. 40, 41. "Beware therefore, leſt that come upon you, which is ſpoken of in the prophets, Behold, ye deſpiſers, and wonder and periſh." Chap. xxiv. 25. And as he reaſoned of righteouſneſs, temperance, and judgment to come, Felix *trembled.*" What could there be in Paul's preaching to make Felix tremble, if he brought no evil into view, as coming on the unrighteous and intemperate, at, and after the day of judgment? If he had preached to this wicked Roman governor, that there was no future puniſhment to be feared: Yea, if he had not preached the contrary, Felix could not have been terrified. Paul brought the day of judgment into view, as matter of great terror to wicked men; therefore *he* preached that they would then be condemned, and puniſhed according to their evil deeds in this life. This appears from the words under conſideration; and alſo from St. Paul's own words, 2 Cor. v. 10, 11. "For we muſt all appear before the judgment ſeat of Chriſt, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad. *Knowing therefore the terror of the Lord, we perſwade men.*" What words can more expreſsly

preſsly declare, that they who die impenitent i
their ſins, ſhall, at the day of judgment, be con
demned by Chriſt, to a puniſhment anſwerable
to the number and magnitude of the crimes, o
which they were guilty in this life? And this
was the terror which the apoſtles had in view,
by diſplaying which, they ſought to perſwade
men to fly from the wrath to come. They
who believe the wicked will not be puniſhed
after the day of judgment, do not know the
terror of Chriſt, of which St. Paul here ſpeaks;
but deny that there is any ſuch terror. And
were a Felix to hear them preach, and believe
what they ſay, he would be ſo far from *trembling*
that he would be ſoothed into perfect ſecurity.

But let us proceed, and ſee what this apoſtle ſays
further of future puniſhment. Rom. i. 18.
"For the wrath of God is revealed from heaven
againſt all ungodlineſs, and unrighteouſneſs of
men, who hold the truth in unrighteouſneſs."
Chap. ii. 5, &c. "But after thy hardneſs and
impenitent heart, treaſureſt up unto thyſelf *wrath*
againſt the day of wrath, and revelation of the
righteous judgment of God. Who will render
to every man according to his deeds. Unto
them that are contentious, and do not obey the
truth, but obey unrighteouſneſs; *indignation and*
wrath, *tribulation and anguiſh*, upon every ſoul
of man that doth evil. For as many as have ſinned
without law, *ſhall periſh* without law: And as
many as have ſinned in the law, ſhall be judged

by the law; in the day when God ſhall judge the ſecrets of men by Jeſus Chriſt, according to my goſpel." Chap. viii. 13. "For if ye live after the fleſh, *ye ſhall die*." That is the ſecond death, which is the wages of ſin, in oppoſition to eternal life. "For the wages of ſin is death; but the gift of God is eternal life, through Jeſus Chriſt our Lord." Chap. ix. 22. "What if God, willing to ſhew his wrath, and make his power known, endured with much long ſuffering the veſſels of wrath, fitted to deſtruction." 1 Cor. i. 18. with 2 Cor. ii. 15, 16. "For the preaching of the croſs is *to them that periſh* fooliſhneſs: But unto us which are ſaved, it is the power of God. For we are unto God a ſweet ſavour of Chriſt, in them that are ſaved, and *in them that periſh*. To the one we are a ſavour of death unto death; and to the other a ſavour of life unto life." 1 Cor. iii. 17. "If any man defile the temple of God, *him ſhall God deſtroy*." Chap. ix. 27. "But I keep under my body, and bring it into ſubjection; leſt that by any means, when I have preached to others, *I myſelf ſhould be a caſtaway*." Gal. vi 7, 8. "Be not deceived; God is not mocked: For whatſoever a man ſoweth, that ſhall he reap. For he that ſoweth to the fleſh, ſhall of the fleſh reap corruption: but he that ſoweth to the ſpirit, ſhall of the ſpirit reap life everlaſting." Eph. v. 5, 6. "For this ye know, that no whoremonger, nor unclean perſon, nor covetous man, hath any inheritance

heritance in the kingdom of Chriſt, and of God. Let no man deceive you with vain words: *For because of theſe things cometh the wrath of God upon the children of diſobedience.*" Phil. i. 28. "And in nothing terrified by your adverſaries: Which is to them an evident token *of perdition*; but to you of ſalvation, and that of God." Chap. iii. 18, 19. "For many walk, of whom I have told you often, and now tell you, even weeping, that they are the enemies of the croſs of Chriſt: *whoſe end is deſtruction.*" Col. iii. 5, 6. "Mortify therefore your members which are upon the earth, fornication, covetouſneſs, &c. for which things ſake, *the wrath of God cometh on the children of diſobedience.*" v. 25. "But he that doth wrong, *ſhall receive for the wrong which he hath done*: And there is no reſpect of perſons." 1 Theſſ. i. 10. "Whom he raiſed from the dead, even Jeſus, *which delivered us from the wrath to come.*" Chap. iv. 6. "That no man go beyond and defraud his brother in any matter; *becauſe the Lord is the avenger of all ſuch*, as we alſo have forewarned you, and teſtified." Chap. v. 3. "For when they ſhall ſay, peace and ſafety; then ſudden deſtruction cometh upon them, as travail upon a woman with child: *And they ſhall not eſcape.*" 2 Theſſ. i. 6, 7, 8, 9. "Seeing it is a righteous thing with God to recompenſe tribulation to them that trouble you; and to you who are *troubled*, reſt with us, when the Lord Jeſus ſhall be revealed

revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power." Chap. ii. 10, 11, 12. "And with all deceivableness of unrighteousness, *in them that perish*; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: *That they all might be damned*, who believed not the truth, but had pleasure in unrighteousness." 1 Tim, v. 24. "Some mens sins are open before hand, *going before to judgment*; and some men they follow after." Chap. vi. 9. "But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, *which drown men in destruction and perdition.*" 2. Tim. ii. 12. "If we suffer, we shall also reign with him: If we deny him, *he also will deny us.*" Heb. ii. 2, 3. "For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation?" Chap. iii. 19. compared with iv. 11. "So we see that they could not enter in because of unbelief. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." Chap. vi. 4, &c. "For it is impossible for those

who

who were once enlightened, &c.—If they shall fall away, to renew them again unto repentance: Seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs, &c. receiveth blessing from God. But that which beareth thorns and briars, is rejected, and is nigh unto cursing: Whose end is to be burned." Chap. x. 26, &c. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins: But a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. He that despised Moses's law died without mercy: *Of how much sorer punishment, suppose ye, shall he be thought worthy*, who hath trodden under foot the Son of God, and counted the blood of the covenant, wherewith he was sanctified, an unholy thing; and hath done despite to the Spirit of Grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. It is a fearful thing to fall into the hands of the living God! But we are not of them who draw back *unto perdition*; but of them that believe, to the saving of the soul." Chap. xii. 15, &c. "Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up, trouble you, and thereby many be defiled: Lest there be any fornica-

to

tor, or profane perſon, as Eſau, who for one morſel of meat ſold his birthright. For ye know how that afterward, when he would have inherited the bleſſing, he was rejected: For he found no place of repentance, though he ſought it carefully, with tears. See that ye refuſe not him that ſpeaketh: For if they eſcaped not who refuſed him that ſpake on earth, *much more ſhall not we eſcape*, if we turn away from him that ſpeaketh from heaven."

We have alſo the apoſtle James's witneſs to future puniſhment. Jam. ii. 13. "For he ſhall have judgment without mercy, that hath ſhewed no mercy." To have judgment without mercy, is to be puniſhed according to his ill deſert. Jam. iv. 12. "There is one lawgiver, who is able to ſave, *and to deſtroy*: Who art thou that judgeſt another?" Jam. v. 1, &c. "Go to now, ye rich men, weep and howl *for your miſeries that ſhall come upon you*. Your gold and your ſilver is cankered; and the ruſt of them ſhall be a witneſs againſt you, and ſhall eat your fleſh, as it were fire: *Ye have heaped treaſure together for the laſt days*."

St. Peter comes next in courſe. 1. Pet. iii. 19. "By which alſo he went and preached to the ſpirits in priſon; which ſometime were diſobedient, when once the long ſuffering of God waited in the days of Noah, while the ark was preparing." Here the ſpirits of the ſinners of the old world, to whom Noah preached, being

influenced

influenced thereto by the ſpirit of Chriſt, are ſpoken of as being in priſon, when St. Peter wrote, which was above 2000 years after they left this world. They are therefore priſoners *now*, confined in darkneſs and deſpair, to the judgment of the great day. Chap. iv. 17, 18. "For the time is come that judgment muſt begin at the houſe of God: And if it firſt begin at us, *what ſhall be the end of them that obey not the goſpel of God?* And if the righteous ſcarcely be ſaved, *where ſhall the ungodly and the ſinner appear?*" Chap. v. 8. "Be ſober, be vigilant; becauſe your adverſary, the devil, as a roaring lion, walketh about *ſeeking whom he may devour*." 2. Pet. ii. 1, 3, &c. "*Who bring on themſelves ſwift deſtruction.* Whoſe judgment now of a long time lingereth not, and *their damnation ſlumbereth not.* For if God ſpared not the angels that ſinned, but caſt them down to hell, and delivered them into chains of darkneſs, to be reſerved unto judgment, and ſpared not the old world, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into aſhes, condemned them with an overthrow, making them an example unto thoſe that after ſhould live ungodly; the Lord knoweth how to reſerve the unjuſt *unto the day of judgment, to be puniſhed.* Theſe, as natural brute beaſts, made to be taken and deſtroyed, *ſhall utterly periſh* in their corruption. Theſe are wells without water, clouds that are carried

carried with a tempeſt, *to whom the miſt of darkneſs is reſerved forever.*" Chap. iii. 7, 9, 16. "But the heavens and the earth which are now, by the ſame word are kept in ſtore, reſerved unto fire againſt the day of judgment, *and perdition of ungodly men.* The Lord is not ſlack concerning his promiſe (as ſome men count ſlackneſs) but is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance." Here it is ſuppoſed that all will periſh, who do not come to repentance in this life, while God waits on them; and therefore certain deſtruction to thoſe who continue impenitent through life, under all means uſed with them to bring them to repentance, is in theſe words fully aſſerted.

It will be thought ſtrange, perhaps, by ſome, that this paſſage, from which it has been inferred that all mankind will be ſaved, ſhould be uſed to prove directly the reverſe, viz. that many will periſh. It has been ſaid, if God is not willing that any ſhould periſh, certainly none can periſh; for who hath reſiſted his will?

To this it may be anſwered, in the firſt place, That it is certainly very ſtrange indeed, and perfectly unaccountable, that St. Peter ſhould here aſſert that none of mankind will periſh; ſince he had declared the contrary, over and over again, in this epiſtle; and does it even in this very paragraph. He had ſaid, that falſe teachers would bring on themſelves *ſwift deſtruction.*

ſtruction. That God reſerved the wicked to the day of judgment, *to be puniſhed.* That they ſhall *utterly* PERISH in their own corruption. And in the next verſe but one before this, ſays, the heavens and the earth are reſerved unto fire, againſt the day of judgment, *and perdition of ungodly men.* And with reference to this awful cataſtrophe, he ſays, that God does not bring it on immediately, becauſe he is long ſuffering, and diſpoſed to give men time and opportunity to repent, not willing that any ſhould periſh in that deſtruction, which he had juſt ſaid was coming on ungodly men. So that he here aſſerts, God is longſuffering, not willing that any ſhould periſh, as he had juſt ſaid ungodly men will periſh; for whoſe perdition God had already made proviſion.

The way is now prepared to anſwer, in the next place. When the apoſtle ſays, God is longſuffering, not willing that any ſhould periſh, but that all ſhould come to repentance, the natural, plain, and only conſiſtent meaning is, that God in his dealings with men, in his providence, does not conſult and purſue methods to circumvent and enſnare them, to prevent their having a ſufficient and fair opportunity to repent; but puts them under all proper advantages for this; ſets before them the ſtronger motives, and waits upon them with great patience and long ſuffering; and who has at the ſame time declared, that if they do not come to

repentance in this life, they ſhall certainly periſh in the perdition of ungodly men. He will not put an end to the world, until he has uſed all proper and ſuitable means, and taken the greateſt conceivable variety of methods and ways, in the wiſeſt and beſt manner, adapted to bring them to repentance; that they who continue impenitent may appear in their true obſtinacy, and perverſeneſs and be left wholly without any excuſe; and their full deſert of the deſtruction which God will bring upon them, and his righteouſneſs in puniſhing them, may be ſeen in the cleareſt light, by all.

And, by the way, they who ſuppoſe that St. Peter here aſſerts, that not one ſhall periſh, muſt allow he equally aſſerts, that all ſhall come to repentance; for God is ſaid to will the latter, as much as the former. And this repentance is to take place in this life; becauſe God is long-ſuffering towards them in this world, for this end. But they do not pretend, that God brings all men to repentance in this world. If then, notwithſtanding what God wills reſpecting their repentance, they do not repent; what evidence is there that they will not periſh? If they ſay, the repentance which God wills, is to take place in the other world; it will then be aſked, Why he is long ſuffering toward them *in this world*, in order to their coming to repentance *in the other world*? If they are not to come to repentance in this life, why does God wait upon

on them here, even to long ſuffering, and not ſend them directly into the other world, where they will repent? For to wait on them here, is only to put their repentance off to a greater diſtance. To ſend them out of this world, is the only way to effect and haſten their repentance.

But to proceed,—This apoſtle ſpeaks of those who go to deſtruction by abuſing the holy ſcriptures. "In which, i. e. St. Paul's writings, are ſome things hard to be underſtood, which they that are unlearned (or rather *unteachable*) and unſtable wreſt, as they do alſo the other ſcriptures, *unto their own deſtruction.*"

The apoſtle Jude ſpeaks in much the ſame language with St. Peter, of the puniſhment and deſtruction of ſinners. He ſays "I will therefore put you in remembrance how that the Lord, having ſaved the people out of the land of Egypt, afterwards *deſtroyed* them that believed not. And the angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains, under darkneſs, unto the judgment of the great day. even as Sodom and Gomorrah, and the cities about them, are ſet forth for an example, *ſuffering the vengeance of eternal fire.* Likewiſe theſe filthy dreamers, &c.—Wo unto them, for they have gone in the way of Cain, and ran greedily in the way of Balaam for a reward, and *periſhed* in the gainſaying of Corah. Theſe are wandering ſtars, *to whom is reſerved the blackneſs of darkneſs forever.*"

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The apoſtle John, who ſo much celebrates the love of God, yet ſpeaks of future puniſhment. 1 John. v. 16. "There is a ſin unto death: I do not ſay that he ſhall pray for it." That is, there is a ſin which God will hot pardon; but it is infallibly connected with the ſecond death, which is the wages of ſin. I therefore do not direct any chriſtian to pray for the pardon of this ſin. But more of this is to be found in the book of the Revelation, wr itten by St. John. Chap. ii. 11. "He that overcometh *ſhall not be hurt of the ſecond death.* It is here implied, that all who do not overcome in this life, ſhall ſuffer the ſecond death. What this is; we ſhall find fully explained in this book, Chap. xi. 18. "And the nations were angry, *and thy wrath is come*, and the time of the dead, that they ſhould be judged, and that thou ſhouldeſt give reward unto thy ſervants; *and ſhouldeſt deſtroy them which deſtroy the earth.*" The deſtruction here ſpoken of is conſequent on the day of judgment. Chap. xiv. 9, &c. "And the third angel followed them, ſaying with a loud voice, If any man worſhip the beaſt and his image, and receive his mark in his forehead, or in his hand, the ſame *ſhall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation: And he ſhall be tormented with fire and brimſtone*, in the preſence of the holy angels, and in the preſence of the Lamb. *And the ſmoke of their torment aſcendeth up forever*

and

and ever: And they have no reſt day nor night. And the angel thruſt in his ſickle into the earth, and gathered the vine of the earth, and caſt it into *the great wine-preſs of the wrath of God.* And the wine-preſs was trodden without the city, and blood came out of the wine-preſs, even unto the horſe-bridles, by the ſpace of a thouſand and ſix hundred furlongs." Chap. xix. 1, 3, "And I heard a great voice of much people in heaven, ſaying, Alleluia: Salvation, and glory, and honor, and power unto the Lord our God. And again they ſaid, Alleluia. *And her ſmoke roſe up forever and ever.*" Chap. xx. 6, &c. "Bleſſed and holy is he that hath part in the firſt reſurrection: *On ſuch the ſecond death hath no power.* And fire came down from God out of heaven, and devoured them. And the devil that deceived them, was caſt into the lake of fire and brimſtone, where the beaſt and the falſe prophet are: *And ſhall be tormented day and night, forever and ever.* And I ſaw a great white throne, and him that ſat on it. And I ſaw the dead, ſmall and great, ſtand before God. And they were judged every man according to their works. And death and hell were caſt into the lake of fire. THIS IS THE SECOND DEATH. And whoſoever was not found written in the book of life, was caſt into the lake of fire." Chap. xxi. 8. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongerers, and ſorcerers,

cerers, and idolaters, and all liars, ſhall have their part in the lake that burneth with fire and brimſtone: *Which is the ſecond death.* Ch. xxii. 10, &c. "And he ſaid unto me, ſeal not the ſayings of the prophecy of this book: For the time is at hand. He that is unjuſt, *let him be unjuſt ſtill*; and he which is filthy, *let him be filthy ſtill*: And he that is righteous, let him be righteous ſtill: And he that is holy let him be holy ſtill. And behold I come quickly; and my reward is with me, *to give every man according as his work ſhall be.* Bleſſed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs and ſorcerers, and whoremongers, and idolaters, and whoſoever loveth and maketh a lie. I teſtify unto every man that heareth the words of the prophecy of this book, If any man ſhall add unto theſe things, *God ſhall add unto him the plagues that are written in this book.* And if any man ſhall take away from the words of the book of this prophecy, God ſhall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which teſtifieth theſe things, ſaith, ſurely I come quickly, Amen."

HAVING thus attended to what we find in the holy ſcriptures, reſpecting the future puniſhment of the wicked, the following remarks may be made upon it. 1. Their

1. Their punishment will certainly be very great and terrible. If it were not so, there would not be so much said of it, and it would not be represented in such language, and by such figures and similitudes, as have been transcribed. It is said, they shall be cast into a furnace of fire, where they shall express their anguish, torture and rage, by wailing and gnashing of teeth. They shall be tormented day and night, without cessation, or the least intermission of ease, in a lake of fire and brimstone. They shall suffer God's fiery indignation and wrath, being in the utmost tribulation and anguish: And in punishing them God will shew his wrath, and make his power known; they being vessels of wrath, fitted to this terrible destruction, &c. &c. That must be a very great and dreadful evil which requires such language as this, in order to give us the most proper idea of it, that we can have in this state?

2. It is abundantly evident, from a great number of the passages of scripture which have been cited, that this punishment is to be extended beyond the day of judgment; yea, will then commence in its proper magnitude, and terrible perfection. They are said to be *reserved unto the day of judgment, to be punished*. They are said to be treasuring up wrath, while in this world, against that day of wrath: And *then* they are to receive the awful sentence from Christ, *Depart, ye cursed, into everlasting fire*, and actually *go away into everlasting punishment*. 3. It

3. Is it not ſurpriſing, that any who profeſs to adhere to the bible as a revelation from God, ſhould believe there is no puniſhment for the wicked in a future ſtate; or if there may be ſome degree of evil after death, it will not be extended beyond the day of judgment, in any inſtance; but all will be perfectly happy from that time, forever! This notion is ſo directly oppoſed to the ſcripture account of this matter; and particularly the paſſages which have been now mentioned; that it may be expected they, eſpecially the moſt ſenſible of them, who have embraced it, will either ſoon give it up, and admit that the wicked will be puniſhed in the future ſtate, after the day of judgment; or reject the bible, and turn deiſts. If they do the latter, they will be more conſiſtent with themſelves, than now they are. If they perſiſt in their preſent profeſſed belief, with the bible in their hands, they muſt be conſidered as remarkable inſtances of infatuation, and "ſtrong deluſion." They indeed ſay, they have a number of paſſages of ſcripture in favour of their opinion. But he who has with ſerioufneſs and attention conſidered the ſcriptures which have been now produced, may be confident, that no ſcripture can be found to ſupport a doctrine ſo directly contrary to ſuch a great number of plain, expreſs declarations. And that he muſt be under the power of great prejudice, and enthuſiaſm, who can be confident he has found

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one paſſage in favour of ſuch a doctrine. However, the ſcriptures they produce will be particularly conſidered hereafter; by which, it is hoped, the juſtice of this remark will be ſufficiently ſupported. *

4. It

* To evade the force of the numerous declarations and threatnings of the future puniſhment of the wicked, which have been recited in the foregoing pages, they who deny that any man will be puniſhed in the future ſtate, have ſuggeſted the following things.

It has been ſaid, *Theſe threatnings are all leveled againſt the ſins of men; and that* theſe ſins or evil principles *in men, when ſeparated from them, ſhall be puniſhed.*

But to talk of the exiſtence and puniſhment, pain and ſufferings of ſins or evil principles in men, when ſeparated from thoſe who ſinned, and they are made perfectly happy, is too abſurd and ridiculous to need a ſerious and formal anſwer. And it is difficult to conceive how any *man* can be ſatisfied with ſuch a ſolution; or even *believe* what he advances.

It has alſo been ſaid, *That this threatened puniſhment is to be inflicted on the devils, not on man.*

Anſwer. Though this does not ſhock common ſenſe ſo much as that juſt mentioned; yet, it flatly contradicts what is expreſſed in every threatning; for *wicked men* are threatened, not devils. It undermines all ground of reliance on the word of God; for according to this, when he ſays, hundreds of times, that *wicked men* ſhall be puniſhed, and particularly gives their character, he does not mean any ſuch thing! Beſides, when the devil ſhall be caſt into the lake of fire, the beaſt and falſe prophet are there with him, where they ſhall be tormented forever and ever. Yea, all the fearful and unbelieving, and murderers, and whoremongers, ſorcerers, idolaters, and all liars, ſhall have their part in the ſame lake of fire. Rev. xx. 10. xxi. 8.

Others have ſaid, *Theſe threatnings are deſigned only to ſhew what ſinners deſerve; and not what they ſhall ſuffer: For Chriſt ſuffers the whole; all the evil threatened falls on him. The ſinner therefore will eſcape, what he otherwiſe muſt have ſuffered.*

Anſwer

4. It ought to be obſerved, that though theſe ſcriptures have been produced, only to ſhew, that it is abundantly aſſerted, that a ſore and awful puniſhment awaits all the wicked in the future

Anſwer 1. This is directly contrary to thoſe threatnings and declarations. It is expreſsly ſaid, in a great variety of paſſages, that *wicked men*, whoſe character is particularly and abundantly deſcribed, ſhall themſelves, in their own perſons, be puniſhed; that God will inflict it on *them*; and that *theſe* ſhall be rewarded according to their works, and receive of Chriſt the judge, according to what they have done in the body; and that theſe ſhall actually go away into everlaſting puniſhment, &c. &c.

Anſwer 2. If thoſe declarations and threatnings were only to declare and ſhew, what *all men* deſerve, and not what any will ſuffer: Or if they all refer to Chriſt, and he is the only perſon that ſuffers; then one man, or claſs of men, of a particular character, could not be pointed out as the objects of theſe declarations and threatnings, more than all others; for, on this ſuppoſition, they muſt be equally true of all men, and equally applicable to them, whatever be their character: Why then is this puniſhment threatened, and ſaid to be inflicted only on one claſs of men, of a particular character, viz. Thoſe who have no love to Chriſt, are unbelievers, know not God, and do not obey the goſpel, &c. While not one threatning, but promiſes of deliverance and ſalvation, are made to thoſe of a different and contrary character; and it is abundantly declared, that while the former are puniſhed with everlaſting deſtruction, the latter ſhall not be puniſhed, or condemned, but have everlaſting life? This is impoſſible!

On the whole, do not ſuch notions and evaſions as theſe, ſerve to ſhew how weak and defenceleſs their cauſe is, who aſſert there is no puniſhment for any man in the world to come, rather than to give it ſo much as any plauſible ſupport? Surely they tend to render the bible uſeleſs and contemptible. Muſt not every conſiſtent friend to that ſacred book, reject them with abhorrance; and not without ſurpriſe, that they ſhou'd be ever thought of, by any man?

future ſtate, who die impenitent; yet, from an attentive view of them, they prove *more*, even that this puniſhment will be without end. This has been remarked concerning a number of ſcriptures that have been mentioned, in which the puniſhment is not *expreſsly* ſaid to be everlaſting; but that it will be ſo, is neceſſarily implied: And the ſame remark might be made concerning a number of others. And it may be obſerved here, that what the ſcripture ſays of future puniſhment, being conſidered in one collective view; nothing can be found which carries the leaſt intimation that this puniſhment will ever end: Which we might expect, ſince there is ſo much ſaid of it, if this were true; eſpecially, ſince there is ſuch infinite difference between a temporary and an endleſs puniſhment, and it is of ſuch importance to men to know, whether it be without end, or not: But on the contrary, the whole taken together, or if every paſſage be viewed ſeparately, it carries the complexion of an endleſs puniſhment: Eſpecially, ſince it is ſo often, and in ſuch a particular way and connexion, aſſerted to be *eternal* or *everlaſting*. But as this was not to be particularly conſidered under this head, it of courſe brings us to the next ſection.

SECTION

SECTION II.

WHEREIN it is particularly considered, whether it be revealed in the Holy Scriptures, that the future Punishment of the Wicked will be endless.

IT is particularly and abundantly declared in the holy scriptures, that the future punishment of the wicked will have no end.

The evidence of this proposition will be produced under the following particulars.

FIRST, The punishment of the wicked is many times, in the scripture, expressly declared to be everlasting, eternal, and to continue forever.

These passages have been mentioned under the preceding head, but must be rehearsed here, with a view to illustrate this particular. Job. xx. 7. It is said, that the wicked perish *forever.* Psal. xcii. 7. "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed *for ever.*" Isai. xxxiv. 14. The evil that is coming on sinners, is called "*everlasting burnings.*" And the prophet Daniel, speaking of the wicked, says, they shall rise to shame and *everlasting* contempt. Chap. xii. 2. St. Paul, speaking of Christ's coming to judgment, to take vengeance on all that have not known and obeyed him, says, they shall be punished with *everlasting destruction.* The apostles Peter and Jude, speaking of the

punishment

puniſhment of the wicked, ſay, "To whom the miſt of darkneſs is reſerved *forever*." — "To whom is reſerved the blackneſs of darkneſs *forever*. Even as Sodom and Gomorrah, and the cities about them, giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of *eternal fire*." 2 Pet. ii. 17. Jude v. 7. 13. And Chriſt himſelf has repeatedly declared, that the puniſhment of the wicked will be *everlaſting*. Mark iii. 29. "He that ſhall blaſpheme againſt the Holy Ghoſt, hath never forgiveneſs, but is in danger of *eternal damnation*." Matth. xviii. 8. "It is better for thee to *enter into life* halt or maimed, rather than having two hands or two feet, to be caſt into *everlaſting fire*. Matth. xxv. 41, 46. "Then ſhall he ſay alſo unto them on the left hand, Depart from me, ye curſed, into *everlaſting fire*, prepared for the devil and his angels. And theſe ſhall go away into *everlaſting puniſhment*: But the righteous into *life eternal*." On the laſt mentioned words, the following obſervations may be made.

1. Our Saviour here gives a particular and ſolemn repreſentation of the day of judgment, and ſtates the iſſue of it, both to the righteous and the wicked, very particularly; and doubtleſs uſes language that is quite plain and intelligible, ſo that the final ſtate of one and the other is preciſely ſtated, and will be clearly

ſuggeſted,

ſuggeſted, without need of any laboured criticiſm. The ſubject is of infinite importance to all: And when our divine teacher undertakes to give a particular account of it, and to tell all men, of every capacity, learned and unlearned, what are the different and oppoſite characters of thoſe whom he will ſet on his right hand, and on his left; and what will be the ſentence which he will pronounce on each; what will be the reward and happineſs of the one, and what the puniſhment and miſery of the other; we may be ſure he has choſen words that are moſt plain and eaſy to be underſtood, and beſt ſuited to convey the truth: And has properly guarded againſt every miſtake. He has not left us in the dark about the duration of the happineſs of the righteous, or puniſhment of the wicked; whether the one or the other ſhall be endleſs, or infinitely ſhort of it; but moſt certainly, has ſtated this important point, in which we are all ſo much intereſted, very preciſely; ſo that we are in no danger of making a miſtake, and of taking his meaning to be infinitely otherwiſe than it really is, unleſs it be wholly our own fault.

2. The word which our Saviour uſes twice, in this paſſage, to denote the duration of the puniſhment of the wicked, and tell us how long this ſhall laſt, he has uſed twenty times on various occaſions, and in different diſcourſes; and in every one of theſe inſtances he evident-

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ly uſes it in exactly one and the ſame ſenſe and intends by it an endleſs duration. And when he uſes it twice here on purpoſe to tell us how long the puniſhment of the wicked ſhall continue, is it poſſible that he ſhould intend by it ſomething infinitely different, a duration infinitely ſhort of endleſs; and that without giving the leaſt intimation of his uſing it in ſuch a different ſenſe?——So far from this, that he uſes it in ſuch a connexion here, as will naturally lead us to underſtand him, as deſigning to expreſs an endleſs duration, though he had never uſed the word on any other occaſion. This leads to another remark.

3. The ſame word is uſed here, in the very ſame ſentence, to expreſs the endleſs life and happineſs of the righteous, which is uſed to denote the duration of the puniſhment of the wicked. "And theſe ſhall go away into *everlaſting puniſhment*; but the righteous into *life eternal.*" The word in our tranſlation is indeed varied; though *everlaſting* and *eternal* have preciſely the ſame meaning; but in the original, the very *ſame word* is uſed in each part of the ſentence, and might be moſt exactly rendered, Theſe ſhall go away into *everlaſting puniſhment*; but the righteous into *everlaſting life.* If the life into which the righteous go, be endleſs, which all grant, and Jeſus uſes a word here to expreſs ſuch a duration; then certainly the ſame word, uſed in the ſame ſentence, to expreſs

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the duration of the punishment into which the wicked shall go, must mean an endless duration: Especially, as the life of the righteous, and punishment of the wicked, are set in direct opposition to each other. If the punishment of the wicked were temporary, and must have an end; and the life of the righteous endless: So that the former is as nothing, compared with the latter; and the wicked, as well as the righteous, were equally to enjoy everlasting life; would Christ thus set the endless happiness of the righteous, and the temporary misery of the wicked, in direct opposition to each other, and in the same sentence use the same word to express a duration infinitely different? This cannot be: For such a supposition makes him confound language, as never any man did, and render it perfectly unintelligible and insignificant. This represents Him, who is full of grace and truth, and came into the world to reveal the wonderful love and grace of God, and accomplish and display the great salvation of man, as using words, and speaking, in a manner which tends to deceive men, and make them believe that this salvation is far less extensive than it really is, and lead them to think he will punish the wicked infinitely more than he designs: That the duration of this punishment will be equal to that of the happiness of the righteous, when, in truth, it is infinitely less, and not worthy to be mentioned, in comparison with the

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latter. This be far from him! And if it be, there is as much reaſon to conclude, from his moſt expreſs and pointed aſſertion, that the puniſhment of the wicked will be without end, as that the happineſs of the righteous will be ſo: Yea, we may be as ſure of it, as we can be, that he is a Teacher come from God.

SECONDLY, The endleſs puniſhment of the wicked is expreſſed a number of times in ſcripture, in words yet more emphatical, if poſſible; when it is ſaid to continue *forever and ever*. Rev. xiv. 10, 11. "And he ſhall be tormented with fire and brimſtone, in the preſence of the holy angels, and in the preſence of the Lamb: And the ſmoke of their torment aſcendeth up *forever and ever*." Chap. xix. 3. "And again they ſaid Alleluia: And her ſmoke roſe up *forever and ever*." Chap. xx. 10. "And the devil that deceived them, was caſt into the lake of fire and brimſtone, where the beaſt and the falſe prophet are; and ſhall be tormented day and night, *forever and ever*." And all the wicked are ſaid to be caſt into this lake. v. 15. "And whoſoever was not found written in the book of life, was caſt into the lake of fire." Chap. xxi. 8 "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and *all liars*, ſhall have their part in the lake which burneth with fire and brimſtone; which is the ſecond death."

This expreſſion, *forever and ever*, is found *twenty-two* times in the original, in the New-Teſtament. It is uſed *eight* times in the epiſtles of St. Paul and Peter, where they aſcribe glory, honor, and praiſe and dominion to God, *forever and ever*. It is found *fourteen* times in this book of the Revelations. It is uſed *twice*, to expreſs the duration of the kingdom and reign of Chriſt, and the redeemed. Chap. xi. 15 "The kingdoms of this world are become the kingdoms of our Lord, and of his

Chriſt, and he ſhall reign *forever and ever.*" Chap. xxii. 5. "And there ſhall be no night there, and they need no candle, neither light of the ſun; for the Lord God giveth them light: And *they ſhall reign forever and ever.*" *Three* times it is uſed to expreſs the endleſs duration of the power, glory and dominion, of God. Chap. i. 6. "To him be glory and dominion, *forever and ever.*" v. 13. "Bleſſing and honor and glory, and power, be unto him that ſitteth upon the throne, and unto the Lamb, *forever and ever.*" vii. 12 "Bleſſing, and glory, and wiſdom, and thankſgiving, and honor, and power, and might, be unto our God *forever and ever.*" *Six* times it is uſed to expreſs the endleſs exiſtence and life of God. Chap. i. 18 "I am he that liveth, and was dead: And behold I am alive *forevermore.* The words are the ſame in the original, which are elſewhere tranſlated, forever and ever. iv. 9, 10. "And when thoſe four beaſts give glory, and honor, and thanks to him that ſat on the throne, *who liveth forever and ever*, the four and twenty elders fall down before him that ſat on the throne, and worſhip him that *liveth forever and ever.*" v. 14. "And the four and twenty elders fell down and worſhipped him *that liveth forever and ever.*" x. 6. "And ſware by him *that liveth forever and ever.*" xv. 7. "And one of the four beaſts gave unto the ſeven angels, ſeven golden vials full of the wrath of God, *who liveth forever and ever.*" The ſame words are uſed *three times*, to expreſs the duration of the puniſhment of the wicked, in the places which have been quoted above.

When we find the very ſame words, uſed in the New-teſtament near twenty times, to expreſs an endleſs duration, and above ten times in this book of the Revelation; and ſix of them, moſt emphatically, and in the ſtrongeſt manner, to mark God's eternity, or the endleſs duration of his exiſtence; and at the ſame time, find

them

them uſed *three times*, in the ſame book, by the ſame writer, to denote the duration of future puniſhment; is it poſſible to miſtake the meaning, and think that in theſe *three inſtances* only, theſe words are uſed for a finite duration? How can any one think they do not mean an endleſs duration, in theſe places, but ſomething infinitely ſhort of it, without doing violence to the ſcripture, and his own reaſon?

If it were contrary to God's nature and perfections to puniſh ſinners with endleſs miſery, and very impious and moſt diſhonorable to him; and of the worſt tendency to man, for us to entertain ſuch a thought (which they who oppoſe this doctrine generally aſſert) can it be thought, that he would expreſs himſelf ſo, on this point as would naturally, and even neceſſarily, lead all to conclude he will thus puniſh them, even as long as he himſelf ſhall exiſt, and not ſay a word to guard againſt this concluſion? Is it poſſible he ſhould do this, in a revelation which is deſigned to give men right notions of the divine character, and of the future ſtate of the wicked, and in the moſt plain and deciſive manner, declare what they are to expect; and to guard againſt all wrong and hurtful conceptions, reſpecting this infinitely important ſubject? Moſt certainly, he who *liveth forever and ever*, and whoſe kingdom, honor and praiſe from the redeemed, will continue *forever and ever*, will puniſh his impenitent enemies *forever and ever*, even as long as he liveth. To doubt of this, is to call in queſtion the divine authority of this Revelation.

It has been ſaid by ſome, that the words *everlaſting*, *forever*, and *forever and ever*, do not mean an endleſs duration; and are often uſed for a limited time in ſcripture: And that the words in the Hebrew and Greek languages, tranſlated into the above Engliſh words, do not ſignify an endleſs duration: Therefore it does not

follow

follow that the punishment of the wicked will be without end, though such words are used to denote its duration.

Whether there be any weight in this objection, let every one judge, when he has attended to the following observations.

1. It is certain that the words *eternal*, *everlasting*, *forever*, &c. are, in a great number of instances, used in the Old-testament to express the duration of the existence of God, and of his kingdom and reign, of his truth, mercy, praise and honor, and of his counsels and designs, and the happiness of his friends, &c. And in all these instances, an endless duration is intended. We are obliged to affix this meaning to these words here; and therefore without doubt this is the proper meaning of them, and they must be so understood wherever they are used, unless we are guarded against it, by an express or necessary limitation.

2. It does not yet appear, that these words are ever used in the original, when they are translated *everlasting*, *forever*, &c. where it would not be proper to make use of them, though they do, when considered in their proper, full meaning, signify an endless duration; but the contrary is evident. This observation might be illustrated, by producing all the instances in which these words are used in the Old-Testament; but this would be too tedious. It may suffice to mention one or two; and leave the reader to examine others, if he pleases. When it is said of a servant who refused his freedom, and consequently had his ear bored through with an awl, by his master, that he shall serve him *forever*; though the subject necessarily limits the meaning to this life; yet a word that means an endless duration is properly used here, to signify his perpetual servitude, in opposition to his being made free. When it is frequently

quently ſaid of many of the laws which were given to Iſrael by Moſes, that they were to be *everlaſting* ſtatutes, &c. and ſhould be ſo to that people; the meaning is plain, viz. That they ſhould *never* diſregard them and ſet them aſide; and a word that ſignifies *endleſs*, is the moſt proper to be uſed in this caſe: And indeed no other word could convey the idea deſigned to be expreſſed. Therefore, though theſe words are uſed in inſtances, where the nature of the ſubject does in ſome reſpect limit them; yet this is no evidence that they do themſelves ſignify a limited time; becauſe a word that ſignifies an unlimited duration, is moſt proper, and even neceſſary, to convey the idea in the moſt plain, and the ſtrongeſt manner. *

3. As to thoſe words in the New-teſtament, that Engliſh reader, who knows nothing of the original Greek, may have full ſatisfaction about the meaning of them; and that they muſt intend an endleſs duration, even when they reſpect the puniſhment of the wicked, ſince they are uſed ſo often; to expreſs the endleſs exiſtence of God, and his kingdom, and the never ending life and happineſs of the redeemed; and never are uſed for a temporary duration, unleſs it be in this inſtance, which cannot be ſuppoſed, without confounding lan-

guage.

* In a deed of conveyance of land, it is given and granted to him to whom the conveyance is made, and his heirs, *forever*. This *forever* is neceſſarily limited, and is not deſigned to extend beyond the end of the world; and yet, a word which ſignifies an unlimited duration, or *endleſs*, is the moſt proper word to be uſed here, to ſignify that the grantor will *never* revoke the conveyance. And if any one, obſerving the uſe of this word *forever*, in thoſe inſtruments of conveyance, ſhould hence conclude, that neither this word, nor any one in the Engliſh language, did ſignify an endleſs duration, in any caſe whatever, he would reaſon as well as they do, who make the objection above.

guage, and doing violence to words, as has been obſerved.

4. The greek word which is uſed *ſix* times to expreſs the duration of the puniſhment of the wicked, and tranſlated *eternal* and *everlaſting*, is to be found in above *ſeventy* places in the New-teſtament: And it every where is evidently uſed to expreſs an endleſs duration, unleſs thoſe ſix places, which ſpeak of the duration of future puniſhment be excepted. And is not this ſufficient to aſcertain the meaning of the word, if we had no other way to determine what it is deſigned to expreſs? * If a conſiſtent

* This word is *aionios*, and is derived from *Aion*; which is uſed above *an hundred* times in the New-Teſtament, and does not mean any certain, definite, but an indeterminate duration, unleſs it be limited by the words or ſubject, with which it is connected. And when the prepoſition *eis* is put before it, whether it be uſed in the ſingular or plural number, it always ſignifies an endleſs duration, and is generally tranſlated *forever*, and ſometimes *never*; of which there are near forty inſtances, only two of which reſpect the duration of future puniſhment, viz. 2 Pet. ii. 17. Jude v. 13. And no reaſon can be given why it ſhould not be underſtood here, as it muſt be in other places, where it is uſed. When the words are doubled, they are more emphatical, and are tranſlated *forever and ever*. There are twenty-two inſtances of this, nineteen of which expreſs a duration which is *certainly* endleſs. In the remaining three the duration of future puniſhment is expreſſed, agreeable to what has been obſerved above. From this ſtate of the caſe, is it not eaſy to determine whether theſe words, which in all other inſtances are uſed to expreſs a duration which is endleſs, do mean only a temporary, or an endleſs duration, when they are uſed with a deſign to let us know what is the duration of future puniſhment?

It is ſaid by ſome, that this word ſignifies only an *age*; or *ages*, when it is plural. If it be granted that it is ſometimes uſed for an indefinite age; yet, if the adjective *aionios* is always uſed

conſiſtent and judicious author, ſhould uſe a particular word above ſeventy times in one ſmall volume; and in every inſtance, evidently make uſe of it to expreſs preciſely the ſame thing; ſo that he could not poſſibly mean any thing elſe, or be miſunderſtood, except in five or ſix of them; ſhould we not think ourſelves warranted to fix the ſame meaning to it, in theſe inſtances, unleſs he had given ſufficient intimation, that he then uſed the word in a different ſenſe? There certainly could be no doubt about his meaning in ſuch a caſe: And if any one ſhould inſiſt upon it, that in theſe ſix places he meant no ſuch thing, as he certainly meant in the other, but ſomething very different, and directly contrary; becauſe the word from which this is derived, does not *neceſſarily* mean any ſuch thing, and is ſometimes uſed in a different ſenſe; would he be thought worthy of any regard?

It is further to be obſerved, that this word is not only conſtantly uſed where the duration to be expreſſed is endleſs, which ſhews the force and meaning of it, as has been obſerved; but it is expreſsly oppoſed to a word which ſignifies a temporary duration, to expreſs directly the contrary. 2 Cor. iv. 18. "For the things which are ſeen, are *temporal*; but the things which are not ſeen, are

uſed to expreſs endleſs duration.; and the ſubſtantive is conſtantly uſed ſo, when it follows the prepoſition *eis*; and, except two inſtances, theſe are the only words uſed to expreſs the duration of future puniſhment: Who can be at a loſs, whether it be endleſs, or not? Beſides, it would make no ſenſe, but the contrary, to tranſlate the word *age* inſtead of *ever*, or *never*. This may be illuſtrated by an inſtance or two. Joh. vi. 58. "This is that bread which came down from heaven: Not as your fathers did eat manna, and are dead: He that eateth of this bread ſhall live *to an age*." ver. 58. "And I give unto them eternal life, and they ſhall not periſh *to an age*." Heb. v. 6. "Thou art a prieſt *to an age*, after the order of Melchiſedec."

are *eternal*." If this word ſignified a temporary duration, i. e. a duration which has an end, it could not be oppoſed to that which ſignifies ſuch a duration, though ever ſo long. And if it did not mean an endleſs duration, it would have no force or ſenſe at all, in this place; but would ſignify nothing, and might as well be uſed to expreſs the duration of the things that are ſeen, as of things that are not ſeen; and the words might as properly be put thus: For the things which are ſeen, are eternal; but the things which are not ſeen are temporal; if both words ſignify only a temporal or limited duration.

THIRDLY, It is not only expreſsly ſaid, in holy ſcripture, that the future puniſhment of the wicked ſhall be *everlaſting*; and yet more emphatically, they ſhall be puniſhed *forever and ever*: But the endleſs duration of it is yet more ſtrongly aſſerted, if poſſible, by negatives, or expreſsly denying that it ſhall have any end.

John the Baptiſt, ſpeaking of Chriſt, ſays, Matth. iii: 12. "Whoſe fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: But he will burn up the chaff with *unquenchable fire*." That is, fire that cannot be put out; there will be no end to its burning.

Our Saviour expreſſeth this in a yet more pointed and ſolemn manner, Mark ix. 43, &c. "And if thy hand offend thee, cut it off: It is better for thee to enter into life maimed, than having two hands, to go into hell, *into the fire that never ſhall be quenched: Where their worm dieth not, and the fire is not quenched.* And if thy foot offend thee, cut it off: For it is better for thee to enter halt into life, than having two feet, to be caſt into hell, *into the fire that never ſhall be quenched: Where their worm dieth not, and the fire is not quenched.* And if thine eye offend thee, pluck it out: It is better for thee to enter into the kingdom of God with one eye,

than

than having two eyes, to be caſt into *hell-fire*: *Where their worm dieth not, and the fire is not quenched.*"

This is a remarkable and ſingular paſſage, in which our Saviour, full of love and grace, ſets himſelf to warn men of future puniſhment, and perſuade them, from a particular, awful view of it, to avoid and renounce every thing that will expoſe them to it. He *dwells* on the ſubject, and particularly mentions the hand, the foot, and the eye; and with relation to each of theſe deſcribes the puniſhment that is connected with not parting with them, when they offend. And this puniſhment is repreſented in ſtrong and frightful colours; it is to be caſt into *hell-fire*; and what adds infinitely to the dreadfulneſs of it, IT SHALL NEVER BE QUENCHED. The puniſhment never ſhall have an end. And he expreſsly ſays, there ſhall be no end; not once only, but repeats it over and over again, and uſes negatives *eight* times, in this ſhort diſcourſe, with every one of which he aſſerts that this puniſhment will have no end.

Our Saviour does here, doubtleſs, allude to the words of Iſaiah, Chap. lxvi. 24. "And they ſhall go forth, and look upon the carcaſes of the men that have tranſgreſſed againſt me: *For their worm ſhall not die, neither ſhall the fire be quenched.*"

There are two ways in which the bodies of men are conſumed after they are dead, viz. by being caſt into a fire and burned; or left to conſume away, and be eaten up of worms, which naturally breed in them. But as the body is ſoon conſumed by the worm, or by the fire into which it is caſt; and the worm of courſe dies, and the fire goes out; the endleſs duration of the puniſhment of the wicked is aſſerted by ſaying, The fire, into which they are caſt, *ſhall not be quenched*, or go out, and their *worm never dies.* If they who are caſt into this puniſhment can ever ceaſe to be, or ſhall be delivered from

it, after they have ſuffered for a time; then it could not be ſaid, Their worm dieth not, and the fire in which they are burned is not quenched, or put out: For the worm and the fire continue, only by the continuance of the ſubject upon which they prey: When that ceaſes to be a ſubject of puniſhment, the worm dies, and the fire goes out. There could therefore be no other expreſſion, perhaps, thought of, which would with ſo much preciſion, and ſo clearly aſſert, that the wicked ſhall be preſerved in a ſtate of endleſs puniſhment. And this fixes the meaning of Chriſt's words, when he ſays, they ſhall go away into *everlaſting puniſhment*, *everlaſting fire*, if there could otherwiſe be any poſſible doubt about it. *Everlaſting* fire, the fire in which the wicked ſhall be tormented *forever and ever*, is, if we will allow Chriſt himſelf to tell us, *The fire that never ſhall be quenched.* *

FOURTHLY,

* They who hold that the wicked will be annihilated, after a temporary puniſhment, have indeed ſaid, in order to evade the force of this paſſage, theſe expreſſions are ſo far from aſſerting the endleſs duration of the wicked, in a ſtate of puniſhment, that the contrary is neceſſarily implied, viz. that they ſhall ſoon be deſtroyed, by ceaſing to exiſt. They ſay, "There is ſomething abſurd and *contradictory* in the image made uſe of, if we ſuppoſe chaff, &c. thrown into an unquenchable fire, and yet not to be conſumed and deſtroyed in that fire; or a living creature caſt into it, and yet preſerved alive forever in it: For throwing into the fire is always underſtood to be the moſt effectual way to *deſtroy* a thing: And the *leſs extinguiſhable* the fire is, the *more certainly* will the ſubject thrown in be conſumed." *Mr. Bourn's letter to Dr. Chandler.*

ANSWER. It is true, that combuſtible things, which men caſt into the fire, are ſoon conſumed: Conſequently there is no ſuch thing in this world as unquenchable fire; becauſe whatever is proper fuel for the fire, will be conſumed, and burnt up, and the fire will of courſe be extinguiſhed. And therefore

FOURTHLY, The future puniſhment of the wicked is proved to be endleſs, not only by its being expreſsly ſaid in the ſcripture to be *everlaſting*, or *eternal*, and that it ſhall endure *forever and ever*; and alſo in a pointed manner declared, that it ſhall *never end*, as has been ſhown: But from many other paſſages of ſcripture in which this truth is plainly, and even neceſſarily implied.

Matth.

therefore caſting chaff, or a dead body, into the fire, would not be a fit emblem of endleſs puniſhment, had it not been ſaid of *this fire*, that it is unquenchable, and never ſhall be put out. Were not the puniſhment endleſs, there could be no need of ſaying the fire ſhall never be quenched; and it could not be ſaid with truth: But this fixes the idea, and determines that what is meant by chaff, or whatever is caſt into this fire of hell, cannot be conſumed by the fire, nor will be taken out of it; but continue without end, to be the ſubject for the fire to feed upon, and to prevent its going out. In this view only, there is a perfect conſiſtence and propriety in theſe expreſſions. And to ſuppoſe the wicked will be wholly deſtroyed in this fire, ſo as to ceaſe to exiſt, or ever be taken out of it, is to ſuppoſe it is extinguiſhable, and will be actually put out; and therefore to call it *unquenchable* fire, would be indeed "moſt abſurd and contradictory." In this view, the manifeſt weakneſs and abſurdity of the following confident aſſertion, appear in a ſtriking light. "There is, indeed, ſo direct a contradiction between the idea of preſerving any creature alive, and that of throwing it into a fire, a fire that cannot be extinguiſhed; that if duly conſidered, it is amazing how men came to join ſo oppoſite ideas together, or imagine them to be conſiſtent." [*Mr. Bourn.*] Do not they, who talk thus greatly err, not underſtanding the ſcriptures, nor knowing the power of God? There is indeed a direct contradiction between the idea of *their* ceaſing to exiſt, who are caſt into the fire, as fuel by which it continues to burn, and that being, at the ſame time, fire that cannot be extinguiſhed: For the extinction of the fire, and of their exiſtence, are neceſſarily connected, and indeed one and the ſame thing. It is true, that *men* are not able to preſerve any creature alive, when they

have

Matth. xxvi. 24. Our Saviour ſays, The Son of man goeth as it is written of him; but wo unto that man by whom the Son of man is betrayed: *It had been good for*

have caſt it into the fire: But GOD is able to preſerve a creature in endleſs puniſhment, and the moſt extreme torture; and ſo to cauſe the fire of his wrath to be unquenchable, and to burn without end. And if this were not a fact, there could be no ſuch thing as a worm that never dies, or fire that is not quenched. In theſe words we are expreſsly told, that there is ſuch a thing; and that GOD, who is able, will do it: And they are not capable of any other conſiſtent ſenſe. Therefore that they ſhould not be taken in this ſenſe, by any man, but in the directly contrary, viz. That the puniſhment of the wicked *will not* be endleſs, is indeed amazing!

The advocates for the final ſalvation of all men, have not been able to give a more ſatisfactory or conſiſtent ſenſe of this paſſage, than thoſe juſt mentioned. It ſtands as an impregnable bulwark, in defence of endleſs puniſhment; which will forever baffle and confound all who dare oppoſe it. They in the firſt place ſay, "This declaration of our Saviour can prove no more than that *the torments of the wicked ſhall laſt as long as their next ſtate of exiſtence laſts*, without determining *how long* that ſhall be. If their worm prey upon them without ceaſing, *as long as they are in hell*, it is to them, ſtrictly and rigidly ſpeaking, a worm that does not die. So if the fire torments them *as long as they exiſt in the next ſtate*, it is *to them*, a fire which is not quenched, though their exiſtence in that ſtate may not be abſolutely eternal." [Salvation for all men, lately printed in Boſton, p. 22, 23.]

What has been obſerved above, ſufficiently expoſes the weakneſs and abſurdity of all this. According to this interpretation, the worm that lives till the carcaſe on which it feeds is conſumed, or is taken out of its reach, *doth not die*, and *never dies*, though upon this *it dies* infallibly and immediately. And that fire which burns till the fuel which is caſt into it is conſumed, or taken out of it, which may be before it has burned one minute, and then is immediately extinguiſhed, is a fire *which never ſhall be extinguiſhed!* At

moſt

for that man, if he had not been born." Not to be born is the same as to have no existence: Therefore it is here said of Judas, that his existence was worse than non-existence: Which could not be true, if he were to be happy.

most, this exposition makes our Saviour say only this, That the future punishment of the wicked *shall continue as long as it shall continue*; and no one can determine from his words, any thing about the duration of it, or whether it shall continue one hour! This they call *strict argument*, and *strictly and rigid speaking*. The reader will judge whether it does not deserve another name.

But they do not seem to be quite satisfied with this comment, and therefore add the following words: "But the most *plain*, *easy* and *satisfactory* answer is—That these words are taken from the book of Isaiah's prophecy, and allude to the punishment of those whose bodies were either burned in the valley of Hinnom, or permitted to lie on the ground in the form of dead carcases, to be fed upon by worms. And consequently, as the fire which burned these bodies, and the worms that fed on them, can in no other sense be said *not to be quenched*, and *not to die*, than this, that they continued till these carcases were consumed; so may it be said of the worm that preys on the wicked in hell, and of the fire that torments them, that the one dieth not, and the other is not quenched till they have certainly effected the dissolution, or death of wicked men, in the future state."

ANSWER. It is granted that *these words*, *Where their worm dieth not, and the fire is not quenched*, are taken from the prophet Isaiah; and that they allude to the dissolution of dead bodies by being eat of worms, or consumed by fire: But it cannot be granted that, *consequently*, our Saviour, by these words, "Where their worm *dieth not*, and the fire *is not quenched*," means a worm that *dieth*, and a fire that *is quenched* very soon. For this is to suppose he *means* directly contrary to what he *says*. In the valley of Hinnom the worm died and the fire was extinguished, when the dead carcases were eaten up by the former, or burned by the latter: But Christ says, there is no parallel in this respect, between these, and the worm and fire in hell: For *there* their worm *doth not die*, and the fire *is not quenched*

happy forever, after ſuffering a temporary puniſhment, though ever ſo long and ſevere. Judas is therefore, in theſe words, ſentenced to endleſs puniſhment. And there is the ſame reaſon why *all* impenitent ſinners ſhould be puniſhed without end, as that Judas ſhould. ‖

Our ſaviour ſays, Luk. xii. 10. "Whoſoever ſhall ſpeak a word againſt the ſon of man, it ſhall be forgiven him; but unto him that blaſphemeth againſt the Holy Ghoſt, *it ſhall not be forgiven.*" And if ſuch an one can never be forgiven, then he cannot be ſaved; but muſt be curſed and puniſhed, as long as he exiſts. This is

quenched. And the only reaſon of this is plain, viz. becauſe the ſubjects on which they prey, which are food for the one, and fuel for the other, never will be conſumed, as they are in this world; but continue without end, and the ſmoke of their torment aſcendeth up forever and ever. No advance therefore appears to be made, in this *moſt plain*, *eaſy* and *ſatisfactory* anſwer, unleſs it be in finding out, that our Saviour *means* one thing, and *ſays* another. Let him to whom this is *plain*, *eaſy* and *ſatisfactory*, avail himſelf of the advantage.

When they ſpeak of "the *diſſolution* and *death* of wicked men, in the future ſtate," who can tell what they mean, unleſs it be annihilation, or a total ceſſation of exiſtence? If one ſhould read only what is ſaid on this text, which has been now quoted, he would naturally conclude they meant this, and held that the puniſhment of the wicked would end with the end of their exiſtence, they being utterly conſumed. But this is contrary to the title of the pamphlet, and moſt that it contains. What then do they mean by "The *diſſolution* and *death* of wicked men, in the future ſtate?"

The truth of the caſe ſeems to be this: The quotation is made from Mr. Scott, or "*one and another*" of his ſentiment; who held that the wicked, after they have been puniſhed for a time, will be wholly conſumed, and ceaſe to exiſt. No wonder therefore, we find an unintelligible jumble and inconſiſtence, when the advocates for the *ſalvation of all men*, to ſupport their ſcheme, quote from thoſe who held directly the contrary

‖ See note, page 75.

is expreſſed in different words by St. Mark, Chap. iii. 29. "He that ſhall blaſpheme againſt the Holy Ghoſt, *hath never forgiveneſs; but is in danger of eternal damnation.*" In St. Matth. xii. 31, 32. it is ſaid "The blaſphemy againſt the Holy Ghoſt *ſhall not be forgiven unto men*: But whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, *neither in this world, neither in the world to come.*"* Here it is aſſerted by Chriſt in the ſtrongeſt terms, that this ſin *ſhall not be forgiven.* Therefore they who are guilty of this ſin, muſt ſuffer endleſs puniſhment, unleſs they can have eternal life without forgiveneſs.

What is ſaid, Heb. x. 26, 27. ſerves to illuſtrate theſe words of Chriſt, "For if we ſin wilfully after that we have received the knowledge of the truth, *there remaineth no more ſacrifice for ſins*: But a certain fearful looking-for of judgment, and fiery indignation, which ſhall devour the adverſaries." Where there is no ſacrifice for ſin, there cannot be forgiveneſs of ſin: Therefore all who commit this ſin, and all who die in their ſins, are got beyond forgiveneſs, as the ſacrifice for ſin does not extend to them.

That the wicked will never be releaſed from puniſhment, and paſs from hell into the abodes of the bleſſed, is aſſerted by our Saviour in the words in which he repreſents Abraham ſpeaking to the rich man, Luk. xvi. 26. "And beſides all this, between us and you there is a great gulf *fixed*: So that they that would paſs from hence to you, cannot; *neither can they paſs to us, that would come from thence.*"

Agreeable to this is what Chriſt hath declared ſince his exaltation, and when he is ſpeaking his *laſt words* to his church and to the world. Rev. xxii. 10, &c. "And he ſaith unto me, ſeal not the ſayings of the prophecy of this book: For the time is at hand; he

* See note, page 76. that

that is unjuſt, let him be unjuſt ſtill; and he which is filthy, let him be filthy ſtill; and he that is righteous, let him be righteous ſtill; and he that is holy, let him be holy ſtill. And behold I come quickly; and my reward is with me, to give every man according as his work ſhall be."

The time here ſpoken of is evidently the time when the events foretold in this book ſhall be accompliſhed; when Chriſt will come to judgment, and reward every man, according as his work in this life ſhall be found to have been, whether good or evil. And then, he ſays, every man's character ſhall be fixed, and remain forever as it ſhall then be found to be. He that is then unjuſt, and filthy, ſhall ſtill continue ſo, without any poſſibility of being recovered to rectitude and purity, at any future period. And on the other hand, he that is then found righteous and holy, ſhall be confirmed in holineſs, and continue ſo to all eternity. What could more fully expreſs the fixed ruin, and endleſs puniſhment of the wicked! And what words could be invented, more directly againſt their notion who dream, that they who ſhall appear unrighteous at the day of judgment, ſhall in ſome after period become holy and enter into everlaſting life? If the exalted head of the church here declares, that they who ſhall be found righteous at the day of judgment, ſhall continue ſo forever, without any danger or poſſibility of ever falling from their righteouſneſs; which all allow to be ſo; how is it poſſible for any one not to ſee, that he equally, and in the ſame ſtrong terms declares, that he who ſhall then be found unjuſt, ſhall continue ſo from that time, without any poſſibility of being recovered to holineſs, even as long as the righteous ſhall be righteous ſtill?

There are many other paſſages of ſcripture, which are clearly inconſiſtent with the ſalvation of all men;

and

and which, of consequence, necessarily imply the endless punishment of the wicked. These are too numerous to be particularly mentioned: But they will be pointed out to the reader, who attends to the bible, by being ranked under the following heads.

1. The everlasting life and happiness of the righteous, and the destruction and punishment of the wicked, are, in a multitude of instances, and commonly, set in opposition to each other, as two direct contraries: Which could not be a proper way of representing it, or agree-

‖ In order to evade the evidence of future, endless punishment from these words, it has been said [See some deductions from the system promulgated in the pages of divine revelation, p. 21.] If Judas had given up the Ghost before he had been born, he would have escaped all the exquisite distress which he suffered in this life, and so have been happy forever, *without being born into this state of misery.* This represents Christ as solemnly pronouncing an awful wo on Judas, which yet was nothing more than that which comes on every man that is born; and is therefore equally true of every man, as of the traitor: For every man is born unto trouble as the sparks fly upward; and his life is *full of trouble.* All which they might have escaped by not being born. Solomon says, It is better not to be born, i. e. not to exist, than to have an existence in this State only. Is not this to make our Saviour say nothing; or rather to trifle about the most solemn matters?

Not to be born is opposed to existence; and the only natural meaning of the phrase is, not to come into existence.

It is further said, that Christ promised Judas, that he, with the other disciples, should sit on *twelve* thrones, judging the twelve tribes of Israel; which is inconsistent with his being miserable forever.

Answer. We are told in the first chapter of the Acts of the Apostles, that this was not true of Judas personally; but of the *twelve* when their number was filled up, by chusing one to take the place of Judas, from which he fell by his transgression.

able to the truth, if they were both to enjoy everlasting life together, in the kingdom of God. If the wicked are to be afflicted but for a time, and then delivered from misery, and be as greatly happy as the righteous and as long; then their perishing, their punishment, is as light as nothing, and but for a moment, compared with the eternal weight of glory and happiness, which they shall enjoy equally with the righteous; and therefore cannot be set in opposition to eternal life, or the blessedness of the righteous, as this would be highly improper, and a gross misrepresentation. A few instances, out of many which might be mentioned, will be sufficient to illustrate this remark. Psal. xxxvii. 18,

* Some have said this last expression means no more than that this sin should not be forgiven, under the Jewish or Christian dispensation, as the word here translated *world* is used sometimes for *an age*: And *this world* may signify the Mosaic dispensation, and *the world to come* the Christian, and not the future state.

Answer. It is said in the preceeding verse, and in the other Evangelists, that this sin *shall not be forgiven unto men*, without any limitation or exception whatever: And these words that are here added, *neither in this world, neither in the world to come*, cannot be considered as limiting the other words, as they are not in the other Evangelists: But they are added to express the same thing in a yet more strong and striking manner. We know what our Saviour meant by *the world to come*, by his use of it elsewhere, Mark. x. 38. "There is no man that hath left house, or brethren, &c. for my sake and the gospel's, but he shall receive an hundred fold now in this time, *and in the world to come eternal life.*" Here the world to come means the future state, and an endless or eternal state, if the followers of Christ will be happy without end.

"It is clearly shown by Dr. Whitby, that this was used as a *proverbial expression*, and that it only signified, *a thing should never be*, when it was said, *It shall not be, either in this world, or the world to come.* Dr. Doddridge on Matth. xii, 32.

18, 20. "The Lord knoweth the days of the upright; and their inheritance ſhall be forever. But the wicked ſhall periſh." &c. Here the periſhing of the wicked is oppoſed to the everlaſting, incorruptible inheritance of the righteous; which could not be, if their periſhing were conſiſtent with their enjoying this everlaſting inheritance, as well and as long as the righteous: For, on that ſuppoſition, it is as true of the wicked, as of the upright, that their inheritance ſhall be forever; and, in this reſpect, there is no diſtinction, much leſs oppoſition. Therefore, to ſet them in oppoſition would be a miſrepreſentation, and not agreeable to the truth. If the periſhing of the wicked runs parallel with the inheritance of the upright, and forever excludes them from this inheritance; then theſe words expreſs a great and important truth; but on any other ſuppoſition, they are perfectly unintelligible, or not true.

Theſe ſame remarks will apply to thoſe words of Chriſt and John the Baptiſt. Joh. iii. 15, &c. "That whoſoever believeth in him, *ſhould not periſh*, but have eternal life. For God ſo loved the world that he gave his only begotten ſon, that whoſoever believeth in him, *ſhould not periſh*, but have everlaſting life." Here it is implicitly aſſerted that he who does not believe in Chriſt ſhall *periſh*; but it *to periſh*, is not to be exluded from eternal life, with what propriety or truth can this be ſet in oppoſition to having eternal life, when it is as true of the unbeliever, as of the believer, that he ſhall have eternal life; and this happy lot is as much the portion of the former, as of the latter? "He that believeth in the ſon, *hath everlaſting life*; and he that believeth not the ſon, ſhall not ſee life; but the wrath of God abideth on him." Here what is neceſſarily implied in our Saviour's words, juſt mentioned, is expreſſed and we are told what is meant by the unbelievers

periſhing,

periſhing, *He ſhall not ſee life*; but the wrath of God abideth on him, as long as he is excluded from life, and that muſt be as long as the believer enjoys everlaſting life.

Rom. ii. 6, &c: "Who will render to every man acccording to his deeds. To them who by patient continuance in well doing, ſeek for glory, and honor, and immortality, *eternal life*; but to them that are contentious, and do not obey the truth, but obey unrighteouſneſs, indignation and wrath, tribulation and anguiſh, upon every ſoul that doth evil." Here the rewards or portions of the righteous and of the wicked are contraſted, and oppoſed to each other: But if the latter ſhall have glory, honor, peace, and eternal life, as well as the former; why are the former repreſented as diſtinguiſhed from the latter in *this*, which is common to them both? 2 Theſſ. ii. 10. &c. "And for this cauſe God ſhall ſend them ſtrong deluſion, that they ſhould believe a lie, that they all might *be damned*, &c. But we are bound always to give thanks to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you *to ſalvation*." Here ſalvation and damnation are oppoſed; and chriſtians are diſtinguiſhed from thoſe who believe a lie, and obey unrighteouſneſs to their own damnation, and ſet in oppoſition to them, as being *choſen to ſalvation*. But if ſalvation and damnation are ſo conſiſtent with each other, that all who are damned ſhall be the ſubjects of eternal ſalvation, and are *choſen to ſalvation*, as really as the true chriſtian, what does the Apoſtle mean by all this?

Jam. iv. 12. "There is one lawgiver who is able to *ſave*. and to *deſtroy*." Salvation and deſtruction are here oppoſed, as inconſiſtent with each other; which could not be, if there were no deſtruction inconſiſtent with eternal ſalvation.

Matth. vii. 13, 14. "Enter ye in at the ſtrait gate;

for

for wide is the gate and broad is the way that leadeth to deſtruction. Becauſe ſtrait is the gate and narrow is the way that leadeth unto life."

If all the wicked who go in the broad way, do enter in to life as certainly, and nearly as ſoon, as they who walk in the narrow way; only the former paſs through a little more ſevere diſcipline than the other; is not the broad way as certain a road to life as the other? How then can life and deſtruction, and theſe different roads, be oppoſed to each other?

2. The holy ſcriptures every where repreſent the ſervants of God, who fear and truſt in him, as happy and bleſſed: And on the other hand, ſpeak of thoſe who go on in evil ways through this life, as moſt miſerable, and pronounces woes and curſes on them; which is not conſiſtent with their being alike happy forever in the kingdom of Chriſt. To the former innumerable promiſes are made, that no evil ſhall come near them; that all things ſhall work for their good, and promote their beſt intereſt; and that they ſhall have eternal life: To the latter no good is promiſed, and nothing but evil is ſpoken and foretold of them; for which there could be no reaſon, if endleſs happineſs awaited the latter, as certainly as the former. If this were the caſe, they would both be bleſſed; and there would be no ſuch great difference between them. Though the wicked ſhall ſuffer for a time; yet, if this ſhall iſſue in their eternal happineſs, and be the ſpecial and neceſſary mean of it too, what St. Paul ſays of chriſtians may, with truth and propriety, be applied to *them*: That their ſufferings, for a time, are not worthy to be compared with the glory which ſhall be revealed in them: And their light affliction, which is but for a moment, compared with endleſs happineſs, worketh for them a far more exceeding and eternal weight of glory. And St.

Peter's

Peter's prayer for ſuffering chriſtians will be anſwered for all that are in hell, or ever ſhall be there; and may with as great propriety be made for them. "The God of all grace, who hath called us into his eternal glory by Jeſus Chriſt, *after that ye have ſuffered a while*, make you perfect," &c. And the words of Chriſt to his diſciples, may be applied to them. In all your ſufferings, "Rejoice, and be exceeding glad; for great is your reward in heaven." Why then is God's word ſo full of threatnings of evil to the wicked, without the leaſt intimation of any good coming to them; and of promiſes of nothing but good to the righteous? Why does God ſay to the righteous, that it ſhall be well with him; for they ſhall eat of the fruit of their doings. Wo unto the wicked, it ſhall be ill with him; for the reward of his hands ſhall be given him. There is no peace, ſaith the Lord, unto the wicked; while he ſpeaks peace, and nothing but peace, unto his people, and to his ſaints. Pſal. lxxxv. 8.——Prov. xii. 21. "There ſhall no evil happen to the juſt; but the wicked ſhall be filled with miſchief." The juſt ſuffer much evil; but it is no evil to them, becauſe it is deſigned for their beſt good, and will iſſue in it. And if the future ſufferings of the wicked are temporary, and deſigned to purge them from their ſins; are neceſſary in order to this, and will have this happy effect; why is it not as true of them, that no evil ſhall happen to them? Why are they, with reſpect to this, ſet in oppoſition to the juſt, and marked out for nothing but miſchief and evil? Prov. xiii. 21. "Evil purſueth ſinners: But to the righteous good ſhall be repaid." Pſal. xxxiv. 19, &c. "Many are the afflictions of the righteous: But the Lord delivereth him out of them all. Evil ſhall ſlay the wicked; and they that hate the righteous ſhall be deſolate." If the ſufferings of the wicked in hell are

in mercy to them, and designed to bring them to repentance, and they shall be delivered out of them all; then, what is here said of the righteous is just as true of the wicked; though their afflictions and sufferings may be many, yet the Lord will deliver them out of them all. Why then is directly the opposite said of the wicked, that *evil shall slay or destroy* him; when all the evil that comes upon him will work for his good, and his deliverance is certain and hastening? Psal. xciii. 12, 13. "Blessed is the man whom thou chasteneſt, O Lord, and teacheſt him out of thy law; that thou mayeſt give him rest from the days of adversity, until the pit be digged for the wicked." If the future punishment of the wicked be of the nature of correction, and God is hereby chastening him, that he may teach him wisdom, and bring him to his duty, that he may be delivered from all adversity and evil; and this shall be the happy consequence; may he not with as much reason and propriety be pronounced blessed, as the righteous? Why then is he always cursed, and set in opposition to the righteous, in this respect?

If the wicked shall certainly be delivered from hell, as soon as he repents, and makes his submission to God, and God inflicts this evil on him, with a design to bring him to this; then what is said of the children of God is as true of the wicked in hell. That God chasteneth them *for their profit, that they might be partakers of his holiness.* And if this be true, are they not *blessed*? The whole current of scripture, on this head, is perfectly inconsistent with the temporary punishment of the wicked, and their eternal salvation: And therefore evidently asserts their endless destruction,

3. The scripture represents the wicked, when rejected and cast into hell, as repenting and earnestly desiring

ſiring and ſeeking deliverance; but all in vain; for their repentance and cries will not be regarded: Which is inconſiſtent with their puniſhment being of the nature of merciful chaſtiſement, in order to their obtaining eternal life, which ſhall be granted whenever they ſubmit, and ask deliverence: Yea, ſtrongly imports that they never ſhall be heard and delivered.

Prov. i. 24, &c. "Becauſe I have called, and ye refuſed, &c. I alſo will laugh at your calamity and mock when your fear cometh; when diſtreſs and anguiſh cometh upon you. *Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me.*" Matth. xxv. 11, 12. "Afterwards came alſo the other virgins, ſaying, *Lord, Lord, open unto us*: But he anſwered and ſaid, Verily I ſay unto you, *I know you not.*" Luk. xiii. 24, &c. "Strive to enter in at the ſtrait gate: For many, I ſay unto you, *will ſeek to enter in, and ſhall not be able.* When once the maſter of the houſe is riſen up, and hath ſhut to the door; and ye begin to ſtand without, *and to knock at the door, ſaying, Lord, Lord, upon unto us*: And he ſhall anſwer, and ſay unto you, I know you not whence ye are: *Depart from me, all ye workers of iniquity*: There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac and Jacob, and all the prophets in the kingdom of God, and you yourſelves *thruſt out.*" According to this, when the door of mercy is once ſhut, it will be ſhut forever; and however earneſtly they who are excluded may deſire and ſeek admittance, it will be all in vain. *

Chriſt

* Theſe words of Chriſt are in conſequence of a queſtion which was aſked by one, in the following words: "Lord, are there few that ſhall be ſaved? If our Lord knew that *all* ſhould be ſaved, and that this was a joyful, glorious doc-

trine,

Chriſt repreſents the rich man in hell as earneſtly praying for a little mitigation of his torment; but meeting with a denial: And Abraham tells him, There is a great gulf *fixed*, ſo that they *who would come out of hell cannot*. No deſires of deliverance that will ever take place in hell, can avail, or be regarded. In the epiſtle to the Hebrews, the caſe of thoſe who come ſhort of being real chriſtians in this world, and ſo are caſt into hell, is repreſented by Eſau, who, by ſelling his birth right, loſt it forever. "For ye know how that *afterward, when he would have inherited the bleſſing*, he was rejected: *For he found no place of repentance, though he ſought it carefully with tears.*" This repreſentation muſt be very contrary to truth, if any repentance and cries for mercy, that ſhall take place in hell, will be regarded, and obtain deliverance; which will be the caſe if they are ever delivered. All theſe paſſages of ſcripture, therefore, and others of the like tenor, are oppoſed to the deliverance of the wicked from hell, by their being brought to repentance, and to cry for mercy; and are not conſiſtent with any future puniſhment, except an endleſs one. And this repreſentation militates directly againſt the notion that future puniſhment is ſalutary, and inflicted by God in mercy to the

trine, neceſſary to be preached in order to ſet the character of God in the beſt light, and make the brighteſt diſplay of divine grace; and was perfectly ſuited to turn men from ſin, and lead them to embrace the goſpel, and excite in them the higheſt gratitude, joy and praiſe; why did he neglect ſuch a good opportunity to declare this very important, uſeful truth? Why did he not only wholly conceal it; but make a contrary repreſentation, teaching that all who did neglect ſalvation in this life, would be ſhut out of the kingdom of heaven, and caſt into hell; and that no repentance, earneſt ſeeking and intreaties, for deliverance, will then be to any purpoſe? Can theſe queſtions be anſwered?

wicked, and tending to their repentance and amendment, in order to their being fitted for eternal happineſs. Directly the reverſe of this is the idea held up in theſe paſſages, and, indeed, throughout the whole bible. The door of mercy is ſhut. God puniſhes them in anger, to ſhow his wrath, and make his power known. He will not regard their repentance, nor hear their cries for mercy; but will laugh at their calamity, and mock when their deſtruction falls upon them: And they will be abandoned to perfect deſpair and endleſs wo!

The evidence contained in the ſcripture, of the future and *endleſs* puniſhment of the wicked, is now laid before the reader. And is it not as clearly revealed, that this puniſhment will never end, as any truth whatever, which is contained in the bible? It is, at leaſt, as certain, from divine revelation, that this puniſhment will be endleſs, as that the happineſs of the righteous will be ſo. Yea, it cannot be conceived how the eternal duration of the puniſhment of the wicked could be more plainly and fully expreſſed. Language does not afford words more expreſſive of this, than thoſe which are uſed; and they are uſed in ſuch a manner and connexion as to fix their meaning as clearly, and as much beyond all doubt, as is poſſible: And this is expreſſed, or neceſſarily implied, ſo often, and in ſo many different ways, that there is a multiplicity of evidence, and demonſtration riſes on demonſtration; ſo that, if the doctrine of endleſs puniſhment be not moſt clearly revealed, it is doubtleſs impoſſible it ſhould be made known, by any words, or in any way whatſoever.

This will well account for the general belief of this doctrine, in the chriſtian world, from the days of the apoſtles, down to this time: And though there have been ſome individuals in almoſt every age,

who

who have renounced it, and have attempted to perſuade others to reject it: Yet comparatively few, who have paid any regard to the bible, have hearkened to them. And if the diſbelief of endleſs puniſhment, and even of any future puniſhment at all, ſhould now prevail, and have a wider ſpread than ever before, it will be doubtleſs owing to a greater and more general prevalence of blinding moral corruption, and the greater power of Satan, which it is foretold he ſhall have in the world, previous to the flouriſhing of the kingdom of Chriſt: * Which will produce a remakable degree of infatuation and error, even *ſtrong delution*, in believing that firſt and moſt pernicious LIE, which the great deceiver told in this world, and has been ever ſince endeavouring to propagate, YE SHALL NOT SURELY DIE. And it may be juſtly expected, that the propagation of this deluſion, will promote a total diſregard to divine revelation.

SECTION III.

CONTAINING an Examination of thoſe Paſſages of Scripture, which the Oppoſers of the Doctrine of endleſs Puniſhment, and Advocates for the Salvation of all Men, have thought to be favourable to their Cauſe.

THESE ſcriptures muſt be full and expreſs, and moſt evidently oppoſite to the doctrine of endleſs puniſhment;

* Rev. xvi. 13, 14. And I ſaw three unclean ſpirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophet. For they are the *ſpirits of the devils*, working miracles, which go forth unto the kings of the earth, and of the whole world, &c."

ment; and so worded, & in such connexion, as not to be capable of a construction consistent with it, in order to have any weight in the mind of an honest inquirer, who has attended to the scriptures which have been produced; wherein it is so often, so expressly, and in so many ways asserted. And if any such passages are to be found, which can by no means, in a fair and honest way, be reconciled to the future and endless punishment of the wicked; an insuperable difficulty will be introduced, viz. That the bible is inconsistent with itself, so that one part cannot be reconciled with another!

It is not uncommon, for men to appeal to the scriptures, in order to support the grossest errors, and think they find much in the bible in their favor. Therefore, in the matter before us, it becomes us carefully to examine those scriptures, which are produced as inconsistent with endless punishment; and whatever plausible gloss has been put upon them, if they appear capable of a natural, fair construction, perfectly consistent with it, we shall have the satisfaction of seeing the consistency and harmony of the holy scriptures on this point; and this doctrine will, if possible, be more confirmed.

It would be needless, if it were practicable, to consider *every text*, which has been mentioned by those who plead for universal salvation, as favouring their cause. It will be sufficient to attend to those upon which they appear to have the most dependence: And if it can be proved these are nothing to their purpose, the rest will, of course, be given up. To prove that all men will be saved, those passages of scripture are produced, which speak of the sufficiency, and designed extent of the atonement; made by Christ, for the sins of men; such are the following. John i. 29. " Behold the Lamb of God,

which

which taketh away the *ſin of the world*" 1 Tim ii. 6. "Who gave himſelf a ranſom *for all*." Heb. ii. 9. "That he, by the grace of God, ſhould taſte death for *every man*." 1 Joh ii. 2. "And he is the propitiation for our ſins: And not for ours only, but alſo for the ſins *of the whole world*."

In order to ſee the true import of theſe ſcripture paſſages, and a number of others, which are to be mentioned, the following obſervations muſt be made, and kept in view.

1. The atonement which Chriſt has made for the ſins of men, by his obedience unto death, is every way ſufficient for the ſalvation of all men; as ſufficient for all, as for any one. This has effectually removed the difficulty, the bar which was in the way of the ſalvation of any one of mankind; and this is as fully removed with reſpect to all, as to one; and there is nothing of that kind, which Chriſt came to remove out of the way, by his atonement, in the way of the ſalvation of the whole world. Had it not been for this atonement, the ſins of men had barred the way of their ſalvation, and mercy could not have been extended to them. Chriſt, by making atonement for ſin, has taken this obſtacle out of the way of man's ſalvation, even the ſalvation of *all men*, of the *whole world*. It is in this ſenſe, that he has "finiſhed the tranſgreſſion, and made an end of ſin."* In this ſenſe, he has taken away the ſin of the world; is the propitiation for the ſins of the whole world; and has "*Put away ſin*, by the ſacrifice of himſelf."‖ This obſervation alone, opens an eaſy, plain, natural, and important meaning to the paſſages now under conſideration, and to others which will be mentioned; a meaning which has no reſpect to the actual

* Dan. ix. 24. ‖ Heb. ix. 26.

actual ſalvation of all men; and is perfectly conſiſtent with thoſe numerous declarations in ſacred writ, that multitudes ſhall, notwithſtanding, periſh forever. Though ſin is, in this true, important ſenſe, taken wholly out of the way of the ſalvation of all men; yet ſomething further is neceſſary, in order to their actual ſalvation; which muſt take place, or they will die in their ſins, and periſh forever. And what this is, we find clearly ſtated, and abundantly declared, by Chriſt himſelf, and his apoſtles. Our Saviour has fixed it, beyond all diſpute: Joh. iii. 16. "For God ſo loved *the world*, that he gave his only begotten Son, *that whoſoever believeth on him*, ſhould not periſh, but have everlaſting life." The Saviour is given to the world: And he has taken away the ſin of the world, by the ſacrifice of himſelf; nevertheleſs, they only who believe on him, ſhall be ſaved; and they who refuſe and reject him, ſhall periſh; for "He that *believeth not* ſhall be damned." What can be plainer than all this? And how can the ſcriptures be conſiſtent, if this interpretation be not admitted?

2. It follows from the preceding obſervations, that the ſalvation procured for man, by the atonement of Chriſt, and opened in the goſpel, is a *common ſalvation*. There is ſufficient proviſion made for the ſalvation of all. It is therefore *for all*, propoſed and offered *to all*, without diſtinction: It is offered to their acceptance, that whoſoever *is willing*, and does accept of it, ſhall be ſaved, and none can fail of this ſalvation, but by a continued neglect and obſtinate rejection of it, to the end of life. This ſalvation, therefore, *belongs to all*, in this ſenſe: It is ſalvation for all men, the whole world, if they will accept of it, or unleſs they reject it. It comes to one as well as another, without diſtinction. This appears, and is expreſſed, in the orders Chriſt gave to his diſciples;

pels; and in them, to all who are authorized to preach the gospel. "Go teach *all nations*. Go ye *into all the world*, and preach the gospel *to every creature*." That is, to *all men*. "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." If the declared *will* and command of Christ had been properly regarded and executed; and were it not for the inexcusable wickedness of men, in opposing or neglecting the gospel and the great salvation it proclaims, and offers to all, every son and daughter of Adam, on earth, would soon have heard this good news, and would have believed unto salvation; and every one of mankind, who have lived from that day to this, would have been saved, having come to the knowledge of the truth.

This gives a clear and determinate sense to the words of St. Paul, 1 Tim. ii. 1, &c. "I exhort therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for *all men*. For this is good and acceptable in the sight of God our Saviour; *who will have all men to be saved*, and come to the knowledge of the truth." The apostle knew that it was the *express will* and command of our Saviour, who is God, that the gospel should be preached to *all men*, that they might come to the knowledge of the truth, and be saved; unless they should wickedly reject it, when offered to them. And how could this be expressed better, or in more proper and intelligible language, than in the words just quoted? And if this be the most natural, easy, and consistent sense of the words, then they are perfectly consistent with the eternal destruction of all who, in this life, reject the gospel, or neglect this great salvation.*

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* To make out from this passage, that *all men* will be actually saved, it has been asserted, that "God *authoritatively wills*

The propriety and importance of such expressions as are now under consideration, will further appear by observing:

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wills the salvation of all: Wills it as a being of supreme, uncontroulable power, a being that *will* be obeyed in spite of the corrupt dispositions of men, &c." But this is said without any proof; yea, contrary to the clearest evidence. God our Saviour *willed* and commanded that the gospel should be preached to every creature: So that the whole world might be saved, unless they should perseveringly reject the salvation offered: But this *his will* has been opposed by men, so that it has not taken effect, and millions have perished by this neglect. And this is the *will* spoken of in the text under consideration. Besides, if this meant the *efficacious will* of God our Saviour, a will with which the event is necessarily connected, why has it not taken place in this world?

God can as easily bring all to the knowledge of the truth and to a state of salvation in this life, as in any future time: Why then does he not effect it here; but put it off to a distant period, in the unseen world; with respect to which not a word is said of bringing men to the knowledge of the truth, and to salvation, who die in their sins? Or rather, why will any *imagine* this, when there is not a tittle in this passage to support it, but all is against it?

God our Saviour has provided salvation for all men; has formed an institution, which comprehends, and will infallibly effect the salvation of all men, if properly regarded and improved by men; and this he hath willed and commanded to be done. It is his express will and command, that this gospel be preached to *every creature*, to *all men*, and he *wills* and commands *all men* every where, upon hearing this gospel, to repent and believe the gospel, unto salvation. In this sense he wills that all men should be saved: But this his will has been resisted by the folly and obstinacy of men; as it was in another instance, of which he himself speaks. Matth. xxiii. 37. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, *how often* WOULD *I have gathered thy children together*, even as a hen gathereth

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3dly. The Jews had very contracted, unworthy notions of God's designs of mercy to men, and of the work and salvation of the Messiah. They confined this salvation wholly to themselves, and considerd all other nations as outcasts, wholly excluded from God's favor, and all benefits in the kingdom of Christ; unless they became Jews by circumcision. This was a fixed and favourite doctrine among the Jews; and it was not easy for them to give it wholly up, and free themselves from all the influence of it, when they embraced christianity. The apostles themselves, for sometime after the resurrection of Christ, formed their notions of salvation by this Jewish prejudice, in which they were educated; and had no thought of offering salvation to the uncircumcised Gentiles. Several miracles were at length wrought, in order to convince them, that *in every nation* he that feared God, and embraced the gospel, was accepted of him, and saved, and that God had also to the *Gentiles* granted repentance unto life, as well as unto Jews.

And this prejudice remained on the minds of the

her chickens under her wings, *and ye* WOULD NOT!" Here is the same word in the original as in the text under consideration, translated *will*, and in this passage, *would*, and might have been rendered, how often *have I willed* to gather thy children, &c. Here he represents himself as *willing* the salvation of the inhabitants of Jerusalem; which they prevented taking effect, by their refusal to accept his offered kindness. He had made full provision for their salvation, and had offered to bestow it on them; so that, had they consented, and accepted the offer, they would have been saved; and this he calls his *willing* to protect and save them: But notwithstanding this, they perished, because *they would not* comply with his kind offer.

But more than enough has been said to shew how far the words under consideration are from affording the least evidence of the actual salvation of all men.

Jewiſh chriſtians for a long time ; which the apoſtle Paul, who was the apoſtle of the Gentiles, took ſpecial care and pains in his epiſtles, to oppoſe and eradicate, by aſſerting, that ſalvation by Chriſt was as free, and as much for one nation, as another ; and therefore to be preached and offerd to all nations, and every man, without diſtinction. And with this view, the expreſſions under conſideration are evidently uſed, as well as *many others of the like kind*, in the New-teſtament : And their full meaning, deſign and importance will not appear, without keeping this in view. This obſervation may be *illuſtrated* by reviewing the paſſage that has been conſiderd. 1 Tim. ii. 1. &c. The true meaning may be expreſſed in the following paraphraſe. " I exhort that chriſtians pray for *all men*, Gentiles as well as Jews, without making any diſtinction. For this is certainly acceptable to God our Saviour ; who is the God and Saviour, not only of the Jews, but of the Gentiles alſo ; and has provided ſalvation equally for all nations, and all men ; and has willed and commanded, that the goſpel ſhould be preached to all nations, and ſalvation freely offered to all, without diſtinction ; that they may come to the knowledge of the truth and be ſaved, unleſs they periſh by their own fault. For there is but one God, who is the God of the Gentiles, as well as of the Jews ; and one Mediator between God and man, even all men, the man Chriſt Jeſus ; whoſe mediation and atonement therefore does not reſpect one nation only ; but is unlimited and univerſal ; and he gave himſelf a ranſom for all, that his goſpel might be preached, and ſalvation offered to all men ; which he determined ſhould be teſtified and made known in due time ; however ignorant of it, both Jews and Gentiles have been, in ages paſt. This has indeed been a myſtery, which was kept ſecret ſince the world began ; but now is made

manifeſt,

manifeſt, and by the ſcriptures of the prophets, according to the commandment of the everlaſting God, *made known to all nations for the obedience of faith*; that is, that "Whoſoever believeth may be ſaved."

The following paſſages of ſcripture have been also urged againſt the doctrine of endleſs puniſhment. Gen. iii. 15. "It ſhall bruiſe thy head, and thou ſhalt bruiſe his heel." 1 Joh. iii. 8. "For this purpoſe the Son of God was manifeſted, *that he might deſtroy the works of the devil.*" 1 Cor. xv. 25. "For he muſt reign, till he hath put all his enemies under his feet." It is ſaid, theſe ſcriptures are inconſiſtent with the continuance of ſin and miſery forever; for theſe are among the enemies, which ſhall be put under the feet of Chriſt; and are the works of the devil, which he came to deſtroy. That Satan's head can't be bruiſed effectually, and his works deſtroyed, if any of the human race are left in his hands, and finally deſtroyed in endleſs ſin and miſery.

That theſe declarations do not afford the leaſt ground for ſuch a conſequence, will be very evident, by attending to the following obſervations.

1. The natural and common meaning of a perſon's having his enemies put under his feet, is, his completely defeating and overcoming, and triumphing over them. This was repreſented by the captains of the men of war in Joſhua's army *putting their feet on the necks* of the kings of Canaan. Joſh. x. 24. This does not imply that the enemies are reconciled to the conqueror, and do cordially ſubmit, and become his friends, and applaud, and rejoice in his conqueſts; but ſuppoſes the contrary, viz. That they continue his enemies, though completely overcome; and they are held under his feet, to anſwer his ends, and grace his conqueſt and triumph.

2.

2. The devil will be moſt effectually ſubdued; his works will be deſtroyed, and his head bruiſed, in the higheſt ſenſe and degree, when he ſhall be perfectly defeated and diſappointed in all his ends and deſigns; and every thing he has attempted and done againſt Chriſt and his intereſt, ſhall be turned againſt himſelf, to anſwer thoſe ends which he conſtantly ſought to defeat by all his attempts; and Chriſt ſhall be more honored, and his kingdom more happy and glorious forever, than it could have been, if Satan had never oppoſed him, or ſeduced and deſtroyed any of mankind. This does not imply that the devil ſhall ever be come a friend to Chriſt or ceaſe to exiſt, or that all the human race ſhall be ſaved; but the contrary may be neceſſary, in order to effect this to the higheſt degree; viz. that the devil and his angels, with all his impenitent followers in this world, be doomed to everlaſting puniſhment, as Chriſt himſelf ſays they ſhall. And that this is neceeſſary in order to deſtroy the kingdom and works of the devil moſt effectually, and to anſwer the moſt important ends to Chriſt and his eternal kingdom, will, it is hoped, be made to appear in the ſequel. In this view, theſe paſſages of ſcripture are ſo far from being inconſiſtent with endleſs puniſhment, that this is neceſſarily ſuppoſed and implied in what they aſſert.

Another paſſage of ſcripture, which refers to the ſame event, is found in Phil. ii. 10, 11. "That at the name of Jeſus every knee ſhould bow, of things in heaven, and things in earth, and things under the earth; and that every tongue ſhould confeſs, that Jeſus Chriſt is Lord, to the glory of God the Father." This text has been produced as inconſiſtent with endleſs puniſhment, and as a full proof, that all men and devils will be finally ſaved. The whole weight of their argument, from this paſſage, lies in the meaning they affix to *bowing*

ing the knee at the name of Chriſt, and *confeſſing that Jeſus Chriſt is Lord.* They ſay, this means a voluntary homage paid to him, as his friends and obedient ſervants. But what evidence is there of this? The words are as capable of another meaning, as of this, and perfectly agreeable to the deſign of the apoſtle here; which is to ſhew how Chriſt is exalted and honored, and is to reign until all creatures and things in the univerſe ſhall be made ſubject to him, and his enemies put under his feet. His friends will bow the knee to him, and cheerfully give him the glory due to his name, and joyfully ſubmit to him, and own him as their Lord, and the Lord of all. His enemies alſo will be obliged to ſubmit to him, and own his power and dominion, and that they are juſtly condemned and puniſhed by him. And while in puniſhing them, he will *tread the winepreſs of the fierceneſs of the wrath of Almighty God*, it will be to the glory of God the Father. In this ſenſe this ſame apoſtle quotes and uſes theſe words, in his epiſtle to the Romans, Chap. xiv. 10, &c. "For *we ſhall all ſtand before the judgment ſeat of Chriſt.* For it is written, As I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God. So then, every one of us *ſhall give account of himſelf to God.*" Here the apoſtle uſes the words only to ſignify that all ſhall give an account to Chriſt as their judge, and conſequently receive a ſentence according as their works have been, whether good or evil; which he will cauſe to be properly executed. And may we not, rather *muſt we not*, underſtand them in much the ſame ſenſe, when he uſes the ſame words in another epiſtle?

The apoſtle Peter, ſpeaking of Chriſt, ſays, Acts iii. 21. "Whom the heavens muſt receive, until the times of the *reſtitution of all things*, which God hath ſpoken by the mouth of all his holy prophets, ſince the world

began." Some have thought these words signify, that all creatures shall be restored to holiness and happiness by Christ. That they import no such thing, will be evident, if the following things be observed.

1. *The restitution of all things* seems to mean nothing else here, but the *accomplishment* of all things which God hath spoken by the mouth of all his holy prophets. This sense is given to the original word, in some translations; and is natural and easy, and agreeable to the following words, which have been cited.

2. *All things* will not be restored to their former state at Christ's second coming, and therefore this cannot be the meaning. This earth and the visible heavens, are reserved unto fire, against the day of judgment, and perdition of ungodly men; when the heavens *shall pass away* with a great noise, and the elements shall *melt with fervent heat*; the earth also and the works that are therein *shall be burnt up*.

3. The time of the restitution of all things, of which the apostle speaks, is the time of Christ's coming to judgment, which is elsewhere called his coming the second time: For the heavens must receive him, till this time of restitution, which they will not do, any longer than to the day of judgment; for then he will "So come in like manner as his disciples saw him go into heaven." Therefore, they who allow there will be any punishment of men and devils after the day of judgment, as all must who will pay any regard to the bible, cannot make this text mean the restoring all creatures to holiness or happiness, consistent with their own notion of the final restitution.

4. If the restitution of all things does not mean only the fulfilment of all the great things which the prophets have foretold, which has been observed as the most natural sense, and will certainly take place at the day of judgment:

judgment: And if ſomething more, or different, be ſignified by this expreſſion, it muſt mean the reſtitution of all things from the ſtate of diſorder and confuſion into which they are fallen by ſin, into a ſtate of order at the day of judgment; when all ſhall be called to an account, and rebellion ſhall be ſilenced and come to a proper iſſue, and every one be rewarded according to his works; and all obſtinate ſinners, both men and devils, receive their proper doom and puniſhment; while the righteous are ſeparated from them, to inherit the kingdom prepared for them: And Chriſt and his kingdom receive all the advantage of the rebellion that has taken place, and of the endleſs puniſhment of the wicked: So that there ſhall be unſpeakably more glory and happineſs in the kingdom of God, in conſequence of ſin, and the endleſs puniſhment of the wicked, than could have been without it. When things ſhall be brought to this ſtate and iſſue, which certainly they will be at the day of judgment, the *reſtitution of all things* will take place to the higheſt degree. Every thing will be ſet perfectly right; the wicked will receive their proper puniſhment; all the reproach caſt on God's law, government and character will be wiped off, and he ſhall have his full revenue of glory, by all the ſin and puniſhment of the wicked. Chriſt ſhall receive the full reward of his work, and his kingdom have all the advantage of the whole. Who can imagine a more perfect and glorious reſtitution of all things, than this? *

Another

* Chriſt ſays, Matth. xvii. 11, "Elias truly ſhall firſt come, and *reſtore* all things." The ſame word is uſed here as in Act. iii. 21. There it is a ſubſtantive, and here a verb, and muſt ſignify to regulate, and *reduce things to order*. This the Baptiſt did, by preaching repentance and reformation, and declaring, that all who refuſed to comply, ſhould be puniſhed in *unquenchable fire*. Chriſt will reſtore all things by ſeeing this moſt completely executed.

Another text, which is produced in favor of univerſal ſalvation, and to oppoſe the doctrine of endleſs puniſhment, is Rom. v. 18. "Therefore, as by the offence of one, judgment came upon all men to condemnation: Even ſo, by the righteouſneſs of one, the free gift came upon all men, unto juſtification of life."

Anſwer. The apoſtle had particularly ſtated the way, by which men become intereſted in the righteouſneſs and ſalvation exhibited and offered freely to all in the goſpel; and proved that this is by faith, or believing in Chriſt, or receiving him, and the abounding grace, and gift of righteouſneſs by him. And had abundantly inſiſted, that there is no other poſſible way for men to have any ſhare in this righteouſneſs and juſtification by Chriſt, but by faith. He had mentioned this *above twenty times*, in this epiſtle, before he comes to theſe words now under conſideration, keeping it conſtantly in view. It will ſuffice to cite only three or four inſtances now, out of more than twenty. Chap. i. 16. "For I am not aſhamed of the goſpel of Chriſt, for it is the power of God unto ſalvation, *to every one that believeth.*" Ch: iii. 22. "Even the righteouſneſs of God, which is by faith of Jeſus Chriſt, *unto all, and upon all them that believe.*" And this chapter begins with the following words, "Therefore, *being juſtified by faith*, we have peace with God, through our Lord Jeſus Chriſt." And in the ſentence immediately preceding the words we are upon, the ſame thing is brought into view, though the word *faith*, or *believing* is not uſed. v. 17. "For if by one man's offence, death reigned by one; much more they which *receive* abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one, Jeſus Chriſt." Here the word *receive* is active, and expreſſes that particular exerciſe or act, by which men embrace the goſpel, or receive Chriſt; and is the ſame thing with

with faith, or believing on Chriſt. Joh. i. 12. "But as many as *received* him, to them gave he power to become the ſons of God; even to them that *believe on his name.*" He here limits the abundant grace, and gift of righteouſneſs, by which men reign in life, to thoſe who *receive* it, or believe on Chriſt. For it is in and upon *all them* that *believe.* There was, therefore, no need of repeating this limitation, in the words under conſideration, and ſaying, "Even ſo, by the righteouſneſs of one, the free gift came [or comes] upon all men [*who believe*] unto juſtification of life." For this is naturally and even *neceſſarily* underſtood. And it would be doing violence to the words to leave out this idea, and make the apoſtle ſay, in direct contradiction to what he had ſo often aſſerted before, and laboured to prove; that juſtification and ſalvation comes alike upon all men, believers, and unbelievers, or whether they believe or not. And this not only makes him contradict himſelf, but the expreſs words of Chriſt, and John the Baptiſt, "He that believeth not is condemned already. He that believeth not ſhall be damned. He that believeth not the Son, *ſhall not ſee life*; but the wrath of God *abideth* on him."

The free gift does indeed come to all men, in the offer of the goſpel; and it is wholly owing to the wickedneſs of men, diſpoſing them to ſlight and reject this ſalvation, thus brought and coming to them, that all men, even every one of the human race, are not actually ſaved: But ſtill it remains true, that they only who believe, and thankfully *receive* this offered grace and gift of righteouſneſs, ſhall be actually juſtified, and reign in life by Jeſus Chriſt: For he that believeth not, after all, ſhall be damned.

It has been alſo imagined, that the ſalvation of all men, is aſſerted in the viii. Chap. of this Epiſtle

v. 19,——23. "For the earneſt expectation of the creature waiteth for the manifeſtation of the ſons of God. For the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in hope. Becauſe the creature itſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now: And not only they, but we ourſelves alſo, which have the firſt fruits of the ſpirit, even we ourſelves, groan within ourſelves waiting for the adoption, the redemption of our body."

In order to make this paſſage of ſcripture have the leaſt appearance of aſſerting univerſal ſalvation; the *creature* and the *whole creation** muſt mean rational *creatures only*; of which there is not the leaſt evidence: But that this is not the meaning, is very manifeſt. This word, which is uſed four times in theſe verſes, is found in fifteen other places; and does not appear to mean rational creatures only, except in two places.‖ It is uſed twice in the firſt Chap. of this epiſtle, v. 20, 25, where it means the viſible creation, and creatures in general, as it alſo does in the 39th v. of this chap. And that by *the creation*, in this paſſage, is meant, not man, but the viſible, material creation, and the various inferior creatures, ſubjected to man, and abuſed by him, is evident: 1. Becauſe the creatureis ſaid to be made ſubject to vanity, *not willingly*; which cannot be true of thoſe who are *voluntary* ſervants of ſin; which all men are, except thoſe who are the ſons of God. 2. The creature or creation is here diſtinguiſhed from the ſons

* It is the ſame word in the original; and the paſſage would be more intelligible, perhaps, to the Engliſh reader, had it been tranſlated *the creation*, in each clauſe of the text.

‖ Mark xvi. 15. Col. i. 23.

ſons of God, v. 19, 23. So that neither the wicked, nor the children of God, are here intended by the creation.

The apoſtle is in this paſſage repreſenting the certainty and greatneſs of the glory which ſhall take place in behalf of the church of Chriſt, which he had mentioned in the preceding verſe, as the conſequence of their preſent ſufferings. This he does, by *firſt* bringing into view the church's deliverance from the power of evil and wicked men, in the latter day; when "The kingdom and dominion, and the greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the ſaints of the moſt high; and they ſhall *reign* with Chriſt on earth." In order to exhibit the certainty and greatneſs of this event; he, by a figure often uſed in ſcripture, repreſents the *whole creation* as unwillingly ſubjected to bondage in the ſervice of wickedneſs; and groaning under this calamity, and earneſtly deſiring and expecting deliverance; which will take place in this happy ſtate of the church, when the creation ſhall be delivered out of the hands of the wicked, and conſecrated and improved by ſaints, to the glory of God, and happineſs of his children. Thus he makes the viſible creation, now ſubjected to vanity, and in bondage to ſatan and wicked men, to groan, and ſpeak a language, which is a ſure and ſtanding evidence and pledge of the future glory of the church in this world. And then in the 23d ver. he paſſes from this deliverance and glory of the children of God, to the yet higher and complete glory of the church, at the general reſurrection, when the children of God ſhall ſhine forth as the ſun in the kingdom of their Father: For which complete redemption, *not the whole creation*, but *be-*

lievers,

lievers, wait and long, in this ſtate of ſuffering and ſin, with eager expectation. *

In this view, the connexion of theſe verſes with the preceeding is plain and natural, and the gradation obſerved, clear and beautiful.—Here is not a word in favor of univerſal ſalvation; but the whole is perfectly conſiſtent with what this apoſtle aſſerts in this chapter, and the next, and elſewhere, viz. That they who live after the fleſh *ſhall die*; and that God, willing to ſhew his wrath, and make his power known, endureth with much long ſuffering theſe veſſels of wrath, *fitted to deſtruction*. Who ſhall be puniſhed with *everlaſting deſtruction*, &c.

Eph. i. 10. "That in the diſpenſation of the fulneſs of times, he might gather together in one all things in Chriſt, both which are in heaven, and which are on earth, even in him." Col. i. 20. "And having made peace through the blood of his croſs, by him to reconcile all things unto himſelf, by him, I ſay, whether they be things in earth, or things in heaven."—Theſe words have been produced by ſome, as containing the doctrine of univerſal ſalvation; as *all things*, which are in heaven and on earth, are here ſaid to be gathered together in one, and to be reconciled unto God by Chriſt, which, they ſay, certainly muſt comprehend *all men*.

Anſwer.

* When it is ſaid, ver. 21. "The creation itſelf ſhall be delivered from the bondage of corruption, *into* the glorious liberty of the children of God;" the meaning is, that the viſible creation, which is now abuſed to anſwer the purpoſes of the enemies of God, ſhall be delivered from this bondage, in itſelf ſo undeſirable, *in* the deliverance, and glorious liberty and triumph of the church, in the latter days, and for the ſake of the children of God. The word here tranſlated *into*, is many times in this epiſtle, and in other places, tranſlated *in*, *for*, *to*, and *unto*.

Anſwer 1. By gathering together, in one, *all things* in Chriſt; or, as it might be rendered, gathering all things together under one head, is doubtleſs meant, ſetting Chriſt at the head of all things in heaven and earth, i. e. on the throne of the univerſe, having the government and direction of all things put into his hands: Or, as he himſelf expreſſeth it, Matth. xxviii. 18. "All power is given unto me, in heaven and in earth." Ch. xi. 27. "All things are delivered unto me of my Father." The whole created univerſe, which is expreſſed by heaven and earth, and the things therein, fell into a diſſolved and broken ſtate, in a ſenſe, by the introduction of ſin. Chriſt is appointed to bear up the pillars of it, to prevent any evil coming by ſin, on the whole; and to bring the greateſt good out of it, by the redemption of the church, and its attendants and conſequences: And that he may effect this, all things are put into his hands, and he is made the head of all. This is expreſſed by the apoſtle in the ſame chap. v. 22. in different words, which ſerve to explain theſe under conſideration, "And hath put *all things* under his feet, and gave him *to be head over all things* to the church." To gather together all things under one head, and to conſtitute Chriſt head over all things, is the ſame thing. But this does not imply the ſalvation of *all things*, or of all men, nor has any relation to it.

2. The other paſſage in the epiſtle to the Coloſſians, doubtleſs means much the ſame thing with this, and they are to be conſidered as parallel texts. Whoever reads theſe two epiſtles, with attention, written by St. Paul, and moſt probably about the ſame time, and compares them together, will find that much the ſame matter is contained in them, and often expreſſed in the ſame words with but little variation. The only difference in the words of theſe two parallel places is, that

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in the former, *all things in heaven and earth*, are ſaid to be *gathered together in one*, in Chriſt. In the latter the ſame things are ſaid to be *reconciled* by him. When all things in the created univerſe, which had in a meaſure fallen into confuſion, and jarring contradictions and diſcord, by rebellion, were put under Chriſt, to be formed into one harmonious ſyſtem, bringing good out of all the evil, and cauſing every thing to conſpire to bring the greateſt honor to God, and iſſue in the higheſt good of the whole; all things in heaven and earth were, in the moſt important and higheſt ſenſe, reconciled to God, in him; and this is the ſame with gathering *all things* together in one, by or in Chriſt. Thus theſe paſſages appear to harmonize, and expreſs one and the ſame thing. How can *all things*, whether they be things in earth, or things in heaven, by which more are comprehended than angels and men, and all rational creatures, be *reconciled*, in any other ſenſe? Theſe words, therefore, make nothing againſt endleſs puniſhment; but are in favor of it, and neceſſarily imply, it if this be moſt for the honor of God, and the general good; and neceſſary, that *all things* may be put in due order, and the moſt perfect harmony; which will be conſidered in a following ſection.

Some have thought the words of St. Paul, 1 Cor. xv. 22. aſſert the ſalvation of all men, "For as in Adam all die, even ſo in Chriſt ſhall all be made alive." But this muſt certainly be owing to want of proper attention to this chapter in general, and to the words which immediately precede and follow theſe. The apoſtle is here ſpeaking of the reſurrection of the body; of the reſurrection of Chriſt, and of thoſe who belong to him: And not a word is here ſaid of the reſurrection of any other perſon, but thoſe whom Chriſt repeatedly promiſes to raiſe up at the laſt day, viz. thoſe who in this life

believe

believe on him, Joh. vi. 40. "And this is the will of him that ſent me, that every one which ſeeth the ſon, and believeth on him, may have everlaſting life; and I will raiſe him up at the laſt day." It is certain from ſcripture, that there ſhall be a reſurrection of the wicked; but this is not brought into view by the apoſtle in this chapter; but he attends wholly to the reſurrection of Chriſt and his people; that is, the reſurrection of the body. The words with which theſe are connected, make this ſufficiently evident. "For ſince by man came death, by man came alſo the reſurrection of the dead. For as in Adam all die, even ſo in Chriſt ſhall all be made alive. But every man in his own order; Chriſt the firſt fruits, afterwards they that are Chriſt's at his coming." By *death and dying* is meant the death of the body, and by reſurrection, and being made alive, is meant the reſurrection of the body, and that only of the ſaints.

The word *all* is therefore neceſſarily reſtrained here to all that belong to Chriſt. When it is ſaid, In Adam *all* die; it means all that are in Adam, all his poſterity; and when it is ſaid, In Chriſt *all* ſhall be made alive, it means all that are in Chriſt; ſo that the latter *all* is not of equal extent with the former. The apoſtle expreſſeth himſelf here, juſt as he does when ſpeaking of Adam and Chriſt, in that paſſage which has been conſidered, Rom. v. 18. "Therefore as by the offence of one, judgment came upon *all men* to condemnation; even ſo by the righteouſneſs of one, the free gift came upon *all men* unto juſtification of life." It has been ſhewn, that by the context the words *all men* in the laſt clauſe are neceſſarily reſtrained to all thoſe who belong to Chriſt, or believe in him; and in juſt the ſame manner the word *all*, in this place, is by the context, and the matter treated of, neceſſarily reſtrained to all that

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are Christ's, or believers in him. And they who will not attend to the context, and take these words in their only natural, plain meaning, but run away with the *meer sound* of a word or two, without considering their connexion, only to support a favorite opinion of theirs, will not understand the scriptures, but remain in darkness.

Our Saviour says, Joh. xii. 32. "And I, if I be lifted up from the earth, will draw *all men* unto me." It has hence been inferred with great assurance, by some, that every one of the human race will be saved by Christ. This is the *only word* which Christ spake when he was on earth, in favor of universal salvation, if this be so: And this had need be very plain, and strongly asserted here, and so that the words cannot possibly be understood in any other sense; to counterbalance all that has been quoted from him, in which the contrary is asserted over and over again, in the most plain and unequivocal terms. One design of Christ's coming into the world was to reveal the true character of God; to proclaim the love of God and his designs of mercy to men, and what would be the issue of all this to mankind. And if his grand design was to save *every man*, and this were necessary for the full and most glorious display of the divine character, it might have been expected that he would dwell much upon this glorious theme, *the salvation of all*, and set it in a light most clear and incontestible. But the fact is so far from this, that he dwelt abundantly on the future and everlasting punishment of the wicked; and set it in the most alarming, dreadful light; representing it by being cast into *a furnace of fire*; into *a fire that never shall be quenched*; *where their worm dieth not, and the fire is not quenched*; and dwells long upon it, repeating it again and again. And he leads us to the day of judgment, and represents himself as dooming the wicked, even all who were not

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friendly to him in this world, to *everlasting fire*; and concludes by saying, *These shall go away into everlasting punishment.* And he has not left the least hint to caution us against understanding him as asserting the endless punishment of the wicked; nor has he spoken one sentence, that any one pretends has the least appearance of a contrary meaning, unless it be this. If when this is carefully examined, it should appear to assert that every man that ever did, or shall exist, shall be saved, and cannot be fairly understood in any other sense; we shall be thrown into an inextricable plunge, by finding a most astonishing inconsistence!

But there will appear no danger of falling into such a difficulty; and an easy and natural sense will be found in these words, consistent with the endless punishment of the wicked, by attending to the following observations.

1. These words of Christ evidently respect the consequence of his crucifixion, *in this world*, and while men are *in this life*; and it is a *forced* sense indeed, to suppose they respect every person that had ever lived and was then in the unseen world; or that he means to say, that though men live in unbelief through life, he will draw them to himself, and they shall be converted *after they die.* The words of Christ respecting the same thing, serve fully to explain these, Joh. iii. 14, 15. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that *whosoever believeth in him*, should not perish, but have eternal life." Here Christ tells how men should be drawn to him, viz. by believing on him, and all that do not believe on him, are represented as certainly *perishing.*

2. The words *all*, and *all men*, are used, when every individual is not intended, but *many* or all in general, or a great multitude. There are the following instances

of this; and many more that might be mentioned. Matth. iii. 5, 6. "*All* Judea, and *all* the region round about Jordan went out to John, and were baptized of him in Jordan." Mark xi. 32. "*All men* counted John, that he was a prophet indeed." It is ſaid *all men* came to Chriſt, Joh. iii. 26. Mark i. 37. The diſciples ſay to Chriſt, "*All men* ſeek after thee." They do not mean *every man* without exception; for that was not true.

The words *all men* are ſometimes uſed for the gentile nations in general, in oppoſition to the Jews only; and to ſignify, that the goſpel and ſalvation were not confined to the latter; but equally extended to the former; though *every man* be not included. Our Saviour ſpeaks the words under conſideration, at an interview which he had with a number of *Greeks*, proſelytes to the worſhip of the true God, from among the Gentiles, who had come up to Jeruſalem to worſhip at the feaſt; and, upon their deſire, were introduced to him, by his diſciples. Theſe words are ſpoken with reference to them; and are ſuited to convey this idea to them, viz. That after his death, of which he ſpeaks in the preceding verſes, ſalvation by him ſhould be extended to the gentile nations, as well as to the Jews; and they ſhould be drawn unto him: And *not* that he would actually ſave every one of the human race; for ſuch a thought could not be ſuggeſted to them by theſe words. Nor have we now any warrant to put ſuch a *forced* meaning on them, when another, conſiſtent with all that Chriſt has ſaid of everlaſting puniſhment, is ſo natural and eaſy.

3. Salvation by Chriſt is not only extended to all nations, but the influence of the goſpel will continue and ſpread, till all men in general, if not every individual perſon then living, ſhall be drawn to Chriſt, and become his friends and ſervants. This event is ſo much

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and ſo often predicted in the ſcriptures, that none who attend to them properly can be ignorant of it. Chriſt repreſents this by a woman putting leaven into three meaſures of meal, which continues there, till *the whole* is leavened; and by many other ſimilitudes, all importing, that the goſpel of the kingdom ſhall be preached and ſpread in the world, till, by the divine influence attending it, all nations, the whole world, or *all men* ſhall be brought into ſubjection to him; and the kingdoms of this world ſhall become the kingdom of Chriſt. "The Lord will make bare his holy arm in the eyes of *all nations*, and *all* the ends of the earth ſhall ſee the ſalvation of God." Iſai. lii. 10. "And they ſhall *all* know the Lord, from the leaſt of them, unto the greateſt of them" Jer. xxxi. 34. In the 22d Pſal. where the death of Chriſt is predicted, the conſequence of this is expreſſed in the following words; "*All the ends of the world* ſhall remember, and turn unto the Lord; and *all the kindreds of the nations* ſhall worſhip before thee." Theſe words, and thoſe of our Saviour, under conſideration, expreſs the ſame event, and illuſtrate each other. Who then can think they imply the actual ſalvation of all the human race?

Another paſſage of ſcripture, which has been produced, as favouring the doctrine of univerſal ſalvation, is 1 Pet. iii. 18, 19, 20. Speaking of Chriſt, he ſays, "Being put to death in the fleſh, but quickened by the ſpirit: By which alſo he went and preached unto the ſpirits in priſon; which ſometime were diſobedient, when once the longſuffering of God waited in the days of Noah, while the ark was preparing."

A few obſervations on theſe words, will be ſufficient to ſhew, that there is nothing in them favourable to the ſalvation of all men; but directly the contrary.

1. Granting, that Chriſt did go and preach to the ſpirits,

ſpirits, when they were in priſon, either before or after his reſurrection, though it is not aſſerted in theſe words; for this was done by the ſpirit, and they might be preached to *before* they were ſpirits in priſon: Yet, granting as above, we are not told, *what he preached.* He might preach no glad tidings, and nothing but terror and eternal damnation to them, conſiſtent with all that is ſaid here.

2. If it be granted, that he preached the goſpel to them, we are not told what was the effect; or that ſo much as one of them repented and believed, and was delivered out of priſon. They may all be in priſon yet, notwithſtanding any thing that is ſaid here; and conſequently, be more miſerable forever, than if they had not heard this preaching.

3. Granting, not only that Chriſt did preach to them *when in priſon*; and that he preached the goſpel to them, and offered to deliver and ſave all of them; but that they all accepted the offer, and are gone to heaven; all which is only matter of mere conjecture, as neither of theſe is aſſerted, or implied in this paſſage: But granting them all, it does not follow from hence, that all the reſt of mankind, who die in their ſins, or that ſo much as one, except thoſe who lived in the days of Noah, will be ſaved. But the contrary may be very ſtrongly inferred: For if all that had died in their ſins, from the beginning of the world to the death of Chriſt, were to be ſaved, why are thoſe who periſhed by the flood ſingled out from all the reſt, and the preaching of Chriſt confined to them? This looks as if they were to be diſtinguiſhed from all others, who are left in priſon, without hope of deliverance.

This text therefore appears to be a poor, ſandy foundation for a man to build his hopes of ſalvation upon, or of the ſalvation of others: Yea, he muſt be infatuated to a great degree, who has the leaſt dependence on this

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for his deliverance from hell, and obtaining eternal salvation.

4. When the most easy, plain meaning of these words is fixed, it will very clearly appear, that they have no reference to the salvation of any one that ever did, or shall die in his sins; but imply the contrary to this.

It is not here said that these spirits were in prison, when Christ went, and, by the spirit, preached unto them. They were spirits in prison when this epistle was written; but were once imbodied spirits, the spirits of those long since disobedient men, who lived in the days of Noah; to whom he, inspired by Christ to foretell the flood, and warn and exhort them to prepare for it, was a preacher of righteousness for one hundred and twenty years. Through which space the spirit of Christ did strive with them, and the longsuffering of God waited upon them. All this is exactly agreeable to the history of the flood, and its attendants. Noah was inspired to warn that genaration in words, by foretelling the flood; and by actions, in building the ark; and the spirit of God did strive with them during this time: But they were disobedient to all his warning and preaching; and consequently perished in their sins: And their spirits are confined in the prison of hell, where Christ fixeth the rich man when he died; and are kept in custody, as the fallen angels are, unto the judgment of the great day.

And that this is the true sense of this passage, is confirmed by the apostle's evident design. It is introduced to encourage and animate christians to faithfulness, patience, constancy, and cheerful resolution, in following Christ, under all opposition and suffering from wicked men. He mentions the sufferings of Christ, and his triumphant resurrection and deliverance; and then introduces this instance of Noah, and those with whom he lived

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before the flood, who oppoſed him, and the ſpirit of Chriſt, preaching to them by him. God waited on them with long ſuffering; and Noah went through his ſuffering and work with patience and reſolution; till at length, the time of vengeance came; when Noah and his family were ſaved; but the diſobedient were deſtroyed; not by ceaſing to exiſt; for though their bodies periſhed, their ſouls were ſhut up in the priſon of hell, where they now were, and had been above two thouſand years; not as priſoners of hope, but of juſtice, reſerved unto judgment, and final, eternal condemnation. This repreſentation is ſuited to ſupport and encourage Chriſtians, while they were ridiculed and oppoſed, and ſuffering by wicked men, in the midſt of a crooked and perverſe nation; and to excite them, with patience and meekneſs, to wait the expected end. St. Peter makes uſe of this inſtance to the like purpoſe, in his ſecond epiſtle, in the following words, "For if God ſpared not the old world, but ſaved Noah, the eighth perſon, a preacher of righteouſneſs, bringing in the flood upon the world of the ungodly; the Lord knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt unto the day of judgment, to be puniſhed." And by the way, if the ungodly men, who periſhed by the flood, were delivered and carried to heaven by Chriſt, ſo long before the day of judgment, they could not be a fit inſtance of God's reſerving wicked men unto the day of judgment to be puniſhed, and it was not to the apoſtle's purpoſe: But if they were then in the priſon of hell, reſerved in confinement, unto judgment, to be puniſhed with a ſeverity becoming their guilt and wickedneſs; this example is mentioned agreeable to truth, and is ſuited to anſwer his end.

On the whole, therefore, there is not the leaſt evi-

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dence from these words of St. Peter, that any one man that has died, or shall die in his sins, ever was, or ever will be delivered from a state of punishment, to all eternity: But the whole that he says has a different and contrary complexion, viz. That men who are disobedient to Christ, while they live in this world, are cast into the prison of hell when they die; and are kept there in custody, unto the day of judgment; when they shall receive of Christ, the judge, according to what they have done *in the body*, and be doomed to a more severe and everlasting punishment.

Rev. v. 13. "And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever." These words have been produced by some, as a proof that *all men* and devils will be happy, and praise God, and Christ forever and ever. How far they are from proving any such thing, will appear, if it be considered:

1. John saw this take place, and heard this universal song of praise, when Christ took the government of the world into his hands; being made head over all things to the church; represented by his taking the book out of the right hand of him who sat upon the throne, in order to open the seals of it, and accomplish the divine decrees contained in it, in the administration of providence, to the end of the world. This therefore can have no reference to the winding up and issue of things, at the day of judgment, or in any after period; and consequently can have no respect to the final salvation of all, or of any. And long after this scene, when all the seals of the book were opened, John saw all the devils, and all the men who died in their sins, cast into

a lake of fire; where they were to be tormented forever and ever: And he certainly had no viſion before, or after, which is contrary to this, or looks beyond it.

2. If theſe words are any proof of the ſalvation of all men, they are an equal proof, that *every creature* on earth, and under the earth, and in the ſea, *and all that are in them*, both beaſts, ſerpents, worms, and fiſhes, will actively ſing praiſe to God; becoming reaſonable creatures, and having the faculty of ſpeech, and will be happy in this employ forever. But there are very few, if any, who will believe all this to be aſſerted here. Therefore a more natural, conſiſtent meaning offers itſelf, and muſt be the only true one.

3. This is only a figurative repreſentation, to expreſs the univerſal ſubjection of *all things* to the power and government of Chriſt; to be improved to anſwer his ends, and to promote his bleſſedneſs, honor and glory; and the happineſs of this deſirable, joyful event, and his worthineſs to receive all this. This is parallel to the frequent repreſentations in the prophets and in the pſalms, where mountains, hills and trees, beaſts and cattle, fire and hail, ſtormy wind, dragons, and *all the works of creation*, are repreſented as praiſing God! How abſurd would it be to infer from this, that all things were rational, and capable of praiſing God in an active way, or ever will be? All the creation praiſes God, as the divine glory and character are exhibited by every creature; but in this all creatures and things are paſſive, except thoſe which are rational, and the friends of God. They are the prieſts, who actively offer up this praiſe to God; for which, all his works of creation and providence afford the moſt ample matter. In this ſenſe, "The wrath of man ſhall praiſe God." Pſal. lxxvi. 10. All the rebellion of creatures he will turn to his own higheſt honor and praiſe: And if it be neceſſary,

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in order to this, that there ſhould be endleſs puniſhment, which may be true, and the evidence, that it is ſo, is to be exhibited hereafter; then this puniſhment, and thoſe that ſhall be puniſhed forever, ſhall render an eternal tribute of praiſe to God, which otherwiſe could not have been obtained. In this view, the words under examination are ſo far from implying, that all creatures, or all men, ſhall be happy forever, that the contrary is neceſſarily implied, viz. That creatures will be puniſhed without end; even as many as ſhall be neceſſary for God's higheſt honor and praiſe. The ſmoke of their torment ſhall riſe up in the ſight of all happy intelligences, and bring a tribute of praiſe to God, which ſhall be actively offered up to him, by thoſe who are his happy friends. See Rev. xix. 1, &c.

Pſal. cxlv. 9. The Lord is good unto all, and his tender mercies are over all his works." 1 Joh. iv. 8, 16. "God is love." It is ſaid the character theſe words give of God, is inconſiſtent with his making any of his creatures miſerable forever.

Anſwer 1. This is not inconſiſtent with his puniſhing them, and inflicting very great evil and miſery upon them. This we know he has done in this world. He deſtroyed the inhabitants of the old world with a flood. He burnt up the inhabitants of Sodom and Gomorrah with fire and brimſtone. He overthrew Pharaoh and his army in the red ſea. He deſtroyed the inhabitants of Canaan by fire and ſword; and he inflicts all the evils that nations or individuals have ſuffered in this world; of which there are inſtances innumerable, and many of them very dreadful and terrible. The Pſalmiſt ſays, in the words preceding thoſe juſt quoted, "Men ſhall ſpeak of the might of thy *terrible acts*." In Pſal. lxvi. 3, &c. are the following words, "Say unto God, *how terrible art thou* in thy works! Come and ſee the works

of God; *he is terrible* in his doing toward the children of men." And he is often ſtiled, *The great and terrible God, with whom is terrible majeſty.* And if all this be conſiſtent with his goodneſs to all, and with his tender mercies being over all his works; then any degree and duration of puniſhment, which his creatures deſerve, may be conſiſtent with it, notwithſtanding any thing we know. Can any man preſcribe to God, and point out the exact meaſure of evil, and the length of the puniſhment creatures may ſuffer, conſiſtent with his goodneſs?

Anſ. 2. God may be good to *all*, and his tender mercies be over all his works; and yet puniſh his creatures with endleſs miſery. Where is there *one*, who has not experienced the goodneſs of God? Let him be pointed out, if there be one. In this world, of which the Pſalmiſt evidently ſpeaks, and not of the inviſible world, every one who has lived, does now, or ever will live, receives great and conſtant kindneſs from God; for every thing better than perfect miſery, is goodneſs and tender mercy to ſinners. *

Anſ. 3. Though God be LOVE, infinite, unbounded goodneſs; yet this is not only conſiſtent with his puniſhing creatures according to their deſerts; but his great love and goodneſs may influence him to puniſh them without end; and not to do it, may be inconſiſtent with infinite goodneſs.

It is not thought inconſiſtent with the greateſt benevolence and compaſſion, in an earthly king or judge, to ſentence a criminal to a moſt painful death; and to ſee it executed, when the ſufferer deſerves it, and this is

* Some render the original words thus, "His tender mercy is *above* all his works." That is, his work of mercy in the redemption of ſinners, is his chief and higheſt work. So it is tranſlated in the Septuagint, and by others.

is neceſſary for the public good: Yea, this is not only *conſiſtent* with the moſt extenſive and unblemiſhed goodneſs; but is itſelf an exerciſe and act of love and goodneſs; becauſe the public and general good is ſought and promoted by it. And it is the nature of true, and the moſt exalted love and benevolence, to regard the good of the public; and not to give that up, and act contrary to it, in order to favor an unworthy individual. To do this is partiality, which is contrary to uprightneſs and goodneſs. Yea, to ſpare the criminal from juſt puniſhment, in ſuch a caſe, would be ſo far from the dictates and fruit of love, that it would be an act of unrighteouſneſs and cruelty; to injure the public, and hurt millions, in order to grant an undeſerved favor to any individual. Should a king ſpare his own ſon from a juſt puniſhment, when the good of the public required that it ſhould be inflicted, and thereby ruin the whole kingdom; this would be the height of injuſtice and cruelty. *

If

* And his cauſing his ſon to be puniſhed, would be ſo far from an act of cruelty, that it would be an act of mercy; and perfectly conſiſtent with love and tender compaſſion for his ſon. Yea, it would be an evidence of *his true benevolence to his ſon*, as it would be the ſtrongeſt evidence of his love to the public: For true love to the community, neceſſarily implies benevolence to every individual of which the community is compoſed.

The following words of Cicero, the famous Roman orator, in his fourth oration againſt Cataline, who was at the head of a conſpiracy, formed to deſtroy the city and the the principal men in it, are worthy to be introduced here.

"For let me aſk, Should a maſter of a family, finding his "children butchered, his wife murdered, and his houſe "burnt by a ſlave, inflict upon the offender a puniſhment "that fell ſhort of the higheſt rigor; would he be counted "mild and merciful, or inhuman and cruel? If we puniſh "them" that is the conſpirators, "with the utmoſt ſeverity,

"we

If God be infinitely good, he muſt and will puniſh thoſe creatures who deſerve it, with endleſs puniſhment, when this is neceſſary for the higheſt good and happineſs of his kingdom; for this is the dictate of the moſt perfect love; and not to do it, would be inconſiſtent with goodneſs. If this be ſo, in vain is the love and goodneſs of God alledged, as inconſiſtent with endleſs puniſhment. That the higheſt good of God's eternal kingdom does not require that ſuch a puniſhment ſhould be inflicted, it is certain, no man has any right or ability to determine; and the evidence which there is of the contrary, will be conſidered in the next ſection.

THESE are the chief and leading paſſages of ſcripture, which have been thought by the advocates for univerſal ſalvation to be moſt clearly inconſiſtent with endleſs puniſhment. And let every one now judge, whether they are ſufficient to overbalance thoſe which have been produced in the preceding ſection, as plainly declaring, in a variety of ways, that the future puniſhment of the wicked will be endleſs; ſo that he can ſit down with ſatisfaction and confidence, and reſt his eternal intereſt on this foundation, and rejoice in the proſpect of everlaſting happineſs, purely becauſe the ſcripture ſays that *all* ſhall be happy forever, whatever be their character, and however they live in this world. Yea, let all judge, whether theſe texts have the *leaſt weight* in oppoſition to eternal puniſhment, and are not perfectly conſiſtent with that doctrine. Surely this may be eaſily decided. Greater light and evidence cannot be deſired; and divine revelation has ſet this point in ſo clear a light, that he who runs may read, if he have eyes to ſee.

SECTION

" we ſhall be accounted *compaſſionate*; but if we are remiſs in " the execution of juſtice, we may deſervedly be charged " with the *greateſt cruelty*, in expoſing the public and our " fellow citizens to ruin."

SECTION IV.

WHEREIN it is considered, what reason *may be given for the Doctrine of endless Punishment, which is revealed in the Holy Scriptures: Or,* why *God will punish impenitent Sinners forever: And whether there be any* reasonable objections *against this.*

THOUGH it be granted that reason, without the help of divine revelation, can determine nothing with certainty about future and endless punishment: Yet, when we find the doctrine of eternal punishment expressly and abundantly asserted in the Bible, we may reason upon it; and as it must be most reasonable, it may *appear* to be so, and we be able to vindicate it from all objections which any may pretend to found in reason against it. It will therefore be proper and useful to consider this doctrine in the light of reason, and see how far it may be vindicated on this ground; and whether the objections that are made against it can be supported by reason.

Not a few have been so prejudiced against this doctrine, by their inclination and feelings, and their own way of reasoning on the subject; that they come to the Bible determined not to find it there, or if they do, to reject that book as not from God. And some professed Christians have been so weak and unreasonable, as to think they have been doing God service, in attempting to prevent persons of this cast renouncing the Bible, and becoming professed Deists, by trying to make it appear, that it contains no such doctrine.

A contrary method is here proposed, viz. To examine their reasonings and objections, and see whether

they

they will bear the test of truth and sound reason; or are only the figments of a dark and prejudiced mind.

First, Let it be inquired, Whether God may *justly* punish any of his rebellious creatures with an endless punishment; or whether they can deserve such a punishment?

If sin against God be so great a crime as fully to deserve an endless punishment, so that his justice and righteousness may be gloriously displayed by inflicting it; then this may be one reason why he will do it. But if not; if such a punishment be too great, and exceeds the ill desert of the sinner; it is impossible he should be doomed to it by the righteous Governor of the world.

It has been said, that endless punishment is truly an *infinite evil*, and therefore cannot be justly inflicted on any, unless their crimes, or their guilt, be infinitely great; for justice in punishing consists in proportioning the punishment to the magnitude of the crimes, for which it is inflicted: But no finite creature, especially man, can contract infinite guilt, or be guilty of crimes infinitely great, in the short space of human life; therefore cannot deserve an infinite or endless punishment.

Let impartial reason be consulted on this point. If it can be made evident and certain, that sin against God is not an infinite evil, a crime of unbounded magnitude, the argument in favour of endless punishment from the reason of the thing must be given up; and it must be acknowledged, that no reason can be offered why God should punish the sinner forever. ‖ But if sin

‖ It will be thought by some, perhaps, that too much is granted here; and that God's punishing the sinner without end may be vindicated as just and proper, though the infinite evil of sin be denied.

There have been those, it must be acknowledged, who have

ſin be an infinite evil, a crime ſo great that it really has, in one or more reſpects, no bounds or limits, and this ſhall appear to be agreeable to the dictates of reaſon and common ſenſe; then it muſt be acknowledged, that it deſerves an endleſs puniſhment, and that this is the proper wages of all ſin againſt God; and therefore he may with juſtice and propriety inflict it; and muſt do it, whenever he lays judgment to the line, and righteouſneſs

have rejected the doctrine of the infinite evil or ill deſert of ſin, as not to be vindicated, and involving unanſwerable difficulties, in their view; and yet have thought they could give a good reaſon, why they who die in their ſins ſhou'd be puniſhed forever, viz. Becauſe they will continue to ſin, and remain in a ſtate of rebellion without end; and therefore will deſerve to be puniſhed without end; and this will be proper, and even neceſſary.

But perhaps, when this is examined, it will not appear to have any weight, or agreeable to ſcripture or reaſon. For,

1. The ſcripture repreſents ſinners to be ſentenced to this puniſhment, and puniſhed in the future ſtate, for the ſins which they did commit, *when in the body*, in this world. When our Saviour repreſents himſelf as ſentencing ſinners to endleſs puniſhment, the ſentence is grounded on their paſt conduct, in this world, "For I was an hungred, and ye gave me no meat, &c." And St. Paul ſays, "We muſt all appear before the judgment ſeat of Chriſt; that every one may receive the things *done in the body*, according *to that he hath done*, whether it be good or bad." Therefore, according to ſcripture, ſinners will be ſentenced to a puniſhment which they already deſerve, for their ſins in this life; but they would not deſerve to be ſentenced to an endleſs puniſhment, for theſe ſins, if they were not an infinite evil, and they infinitely criminal.

2. There does not appear to be any juſtice in ſentencing a ſinner to a puniſhment, which he does not *already* deſerve, for what he has done; for this is to condemn him for that of which he hath not been guilty. Therefore, if the infinite evil of ſin be given up, there will not appear any *juſtice* in endleſs puniſhment.

teouſneſs to the plummet, and rewards ſinners according to their works.

But when we attempt to reaſon on this ſubject, it ought to be done with great care and caution, leſt, through partiality in our own favor, we ſhould reaſon and judge wrong. Men have all ſinned againſt God, and joined in a common rebellion; and this is naturally attended with a ſelfiſh partiality, diſpoſing them to overlook their own guilt, and call in queſtion the righteouſneſs of their Maker's conduct, if he treats them according to their deſert. Therefore, however juſt it may appear to an impartial judge, that rebellious creatures ſhould be puniſhed forever; yet, no wonder if the heart of rebels ſhould riſe againſt it, and ſo far prejudice their minds, as to blind them to the reaſonableneſs of it, and lead them to pronounce it unjuſt. The danger of error here lies chiefly on this ſide.

Whether ſin be an infinite evil, and in what ſenſe it is ſo, will appear, it is hoped, by attending to the following obſervations, objections and anſwers.

1. All ſin, or wrong affection and conduct of men, is more or leſs criminal, according as their obligations to the contrary are greater or leſs; or, according to the degree of obligation that is violated, is the degree and magnitude of the crime in violating ſuch obligation. There are different degrees of obligation. A man is under greater obligation to love and befriend his parents, wife and children, or his benevolent friend, from whom he has received innumerable kindneſſes; than he is to a ſtranger, or one who has no peculiar relation to him. Therefore, if he is unkind and injurious to the former, this is an unſpeakably greater crime in him, than his unkind and injurious treatment of the latter can be.

2. The obligations which men violate by ſin, or

wrong

wrong affection or conduct, are chiefly derived from the object who is thereby oppoſed and injured: Therefore, the chief aggravation of all ſin, or the greatneſs of the crime, is derived from the object, againſt which it is committed; and is according to the greatneſs, excellence, worth and importance of that object, and the criminal's ſpecial concern and connexion with it, &c. There are indeed other conſiderations which may render obligation, in particular inſtances, greater or leſs, and conſequently, the magnitude of the crime in violating the obligation, will be in ſome reſpects varied by theſe: But the *chief* and higheſt aggravation of all ſin has its foundation in the object againſt which it is committed, and the evil of it chiefly conſiſts in this.

Hence it is a greater crime for a ſon to hate and injure, and act a cruel part towards his excellent father, who preſides in a large family with dignity and benevolence, and who alone provides for him, and all the reſt; than it would be, for him to treat one of the ſervants in the family after the ſame manner. If a man fall upon a ſtranger, whom he meets in the road, and takes away his life, in order to obtain his money, his crime is great: But if he proceed to take away the life of his moſt worthy friend and greateſt benefactor, who had often reſcued him from death; this would be a crime immenſely greater than the former. He is very criminal who injures, and ſeeks to deſtroy, and actually takes away the life of one of his inoffenſive, though moſt inconſiderable neighbours: But how much more criminal and ill deſerving is he, who riſes in rebellion againſt a moſt excellent prince, on whom a great nation depend for protection, ſupport and happineſs; and actually dethrones him, and puts him to death, and hereby brings total ruin on his whole kingdom?

Concerning ſuch inſtances as theſe, the common ſenſe, the

feelings of men determine without hesitation, and even irresistibly, without the labor of long reasoning; they being, in a sense, *selfevident*. And doubtless, if men had as clear discerning, and as great sensibility, respecting the being and character of God, his presence, greatness, power, excellence, goodness, &c. and of the absolute dependence of all things on him, and of the infinite importance of his being and kingdom, as they have, with respect to those things mentioned in the examples above; the conviction of the infinite magnitude of the crime of rebelling against him would be more than equally clear and irresistible.

In all the instances mentioned, and in all of this kind that can be imagined, the greater guilt and ill desert of the criminal arises from the object injured, against which the crime is committed; and is in proportion to the degree of obligation violated by the transgressor.

3. All the sins of men are committed against God: He is opposed and injured thereby. This cannot be disputed, since sin is a transgression of the law of God; for to disregard, oppose and despise the law of God, is certainly to disregard, oppose and despise God, and to rise in rebellion against his authority and government. Some instances of sin are *more directly* against God, than others; but all sin is against him, and he is the chief object who is opposed and injured by it; because he is the first and the greatest; and so much exceeds all others, who can be injured by sin, in his being, worth, and extensive rights and interest, that, in comparison with him, they are of no consideration, sink into nothing, and vanish. This is strongly expressed by David, when he was humbling himself before God for his sins. "Against thee, *thee only*, have I sinned, and done this evil in *thy sight*."

4. God is infinitely great, excellent, and worthy; and his being, interest, honor and kingdom, are of

infinite

infinite worth and importance. His intereſt is ſo great, extenſive and univerſal, that, ſtrictly ſpeaking, there is no other intereſt, but *this One*, in the univerſe. He has made all things *for himſelf:* He is the only proprietor, who has an abſolute, perfect, and unalienable right to all creatures and things. They all depend wholly and conſtantly on him; and he is the boundleſs, infinite benefactor to all: His authority over all is without limits, and his government abſolutely perfect.

Therefore, all ſin is againſt an infinitely great, worthy and important object; it is oppoſition to God, his whole intereſt and kingdom; it diſregards and deſpiſes him, and tramples his authority under foot.

From theſe premiſes, which none can diſpute, but all muſt grant, the plain and unavoidable concluſion is, that all ſin is infinitely criminal and ill deſerving. This propoſition is as demonſtrably certain, as any one of a moral nature can be. If wrong affection and conduct be criminal, in proportion to the greatneſs of the obligation to the contrary; and the obligation be great in proportion to the greatneſs and worthineſs of the object injured by ſuch wrong affection and conduct: If all ſin be againſt God and injurious to him; and he is infinitely great and worthy, and his intereſt and kingdom infinitely great and important; all which is granted: Then men are under infinite obligations to God, to love and ſerve him, and be friendly to his intereſt and kingdom; conſequently all oppoſition to theſe, is a violation of infinite obligation, and infinitely criminal.

Or ſhorter thus:

Every crime is great in degree, in proportion to the greatneſs and worthineſs of the being, againſt which it is committed. Every ſin is committed againſt God, and is an injury done to him, who is infinitely great and worthy: Therefore every ſin is a crime of infinite magnitude, and deſerves an infinite puniſhment. 5.

5. The infinite evil of ſin appears from the evil conſequence of it, or the evil which it naturally tends to produce, and will take place, unleſs prevented. A crime is great in proportion to the evil it tends to effect, or is the natural conſequence of it. But the evil which ſin aims at, and tends to produce, is truly infinite.

This appears from what has been already obſerved. All ſin is againſt God, and his whole intereſt and kingdom: It tends to diſhonor and dethrone the Almighty; to deſtroy all his happineſs, and to ruin his whole intereſt and kingdom; to introduce the moſt dreadful confuſion and infinite miſery, and render the whole univerſe infinitely worſe than nothing, to all eternity. If there be any ſuch thing as *infinite evil*, this is ſuch; and he who aims at this, and does the leaſt towards it, or what has a direct tendency to it, is guilty of a crime which has no bounds, in this reſpect, as to its degree of ill deſert. It is big with infinite miſchief, and therefore is in itſelf an infinite evil; and nothing ſhort of endleſs puniſhment can be its proper reward. To inflict an evil infinitely leſs than this, as a puniſhment, falls infinitely ſhort of being anſwerable to the crime, or of manifeſting the evil or guilt of it.

To this it will be objected, perhaps, that no ſuch evil actually takes place. God cannot be dethroned, or really hurt, by the ſinner; he is infinitely beyond the reach of the rebel; and his kingdom and intereſt cannot be hurt: Yea, God will over-rule all ſin for his own honor, and to promote the happineſs and glory of his kingdom forever. Why then ſhould the ſinner be puniſhed, as if he had actually effected infinite evil, when the evil tendency of what he does, and his criminal endeavours are prevented taking effect, and no ſuch evil can come?

Anſwer 1. The crime is not to be eſtimated by the evil

evil that is actually effected by it; but by the nature and tendency of what is done, and the aim of the criminal. Though the evil conſequence be prevented, and it be not in the power of the criminal to effect it; yet, if he does what he can to accompliſh it, his crime is to be eſtimated, by his manifeſt diſpoſition, and the tendency of what he does. If a ſubject attempts to take away the life of a king; or from diſaffection to him, does that which tends to deſtroy him, and would do it, were he not prevented; though the life of the king be not hurt, and the attempt wholly miſcarries; yet he is juſtly condemned as guilty of high treaſon, and puniſhed accordingly.

The ſinner does all he can to dethrone his Maker, and render him infintiely miſerable, and ruin his kingdom forever: Every ſin has a ſtrong and mighty tendency to this; and no thanks to the ſinner, that this infinite evil has not been effected, by his rebellion: And is his crime not ſo great, becauſe the evil is prevented, by the infinite power and wiſdom of God? He who will aſſert this, muſt renounce all reaſon and common-ſenſe. David, inſpired to imprecate puniſhment on the wicked, ſays, Pſal. xxviii. 4. "Give them *according to their deeds*, and *according to the wickedneſs of their endeavours*: Give them after the work of their hands, and render to them *their deſert*." They are to be puniſhed according to their deeds, the nature and tendency of them, and according to the wickedneſs of their *endeavours*; whether they accompliſh what they attempt or not. Again, Pſal. xxi. 8, &c. "Thine hand ſhall find out all thine enemies, thy right hand ſhall find out thoſe that hate thee. Thou ſhalt make them as a fiery oven in the time of thine anger, &c. For they *intended evil againſt thee*; they imagined a miſchievous device, *which they are not able to perform*." According

to

to the objection, *their intending evil against God*, and *imagining a mischievous device, which they were not able to perform*, ought to have been given as a reason why they *should not* be punished; whereas it is here mentioned as a reason why God would certainly punish them.

Ans. 2. God, in punishing the wicked forever, will do no more to them, than they would have done to him, had it been in their power: And surely this is but a just and equitable punishment, which they fully deserve, if they deserve any at all. They will rebel against him, and trample on his authority and laws, let what will be the consequence, to him. He would have been dethroned, and made infinitely miserable forever, had they been able to bring it to pass: This is the tendency of their treatment of him; and this must have been the effect, had he not been able to defend himself against them, and counteract their endeavours. And do they not deserve to be treated after the same manner, by him, and made eternally miserable? Would any punishment short of this be in any measure answerable to the crime? If they have cast God behind their back, and cared nothing for his honor, interest or happiness; do they not deserve to be cast off by God, and that he should take no care of their interest or happiness? Their hearts have been full of mischievous devices against God, and all they have done has tended to destroy him, his happiness and kingdom: And will it not be just to bring the mischief on their own heads, and give them over to endless misery? Among the laws given by Moses to Israel, is the following one: Deut. xix 16, &c. "If a false witness rise up against any man to testify against him that which is wrong; the judges shall make diligent inquisition: And behold, if the witness be a false witness, and testified falsely against his brother; *then shall ye do unto him, as he had thought to have done*

done unto his brother. And thine eye shall not pity, but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." This law requires them to punish the man, who, by false witness, thought and endeavoured to bring evil on his brother, by inflicting that very evil on him, though his brother received not the least hurt by it. All will doubtless say, this is a righteous law; and it is but just that such an evil designing man should be thus punished. And will it be unrighteous in God, who ordered this law, to act by the same rule, in punishing those who have born false witness against him and his character; and have attempted to bring ruin on him and all his friends; by giving them up to eternal destruction; though he and his kingdom have received no hurt by their wicked attempts?

As God and his kingdom are infinitely distinguished from every thing else, in their infinite greatness, excellence, and importance; so rebellion against him, and opposition to his interest and kingdom, and an attempt to destroy the whole, must be equally distinguished from any other possible or supposable crime; and therefore it is right and proper, that it should have an equally distinguished punishment; that is, an endless one. A temporary punishment, which is infinitely less than this, and infinitely less than the evil of sin, cannot answer the end of punishment; it will neither express the evil or crime of injuring the infinitely great JEHOVAH, nor serve in the least degree to shew his infinite worth, grandeur and greatness; but speak a contrary language, viz That his being, character and kingdom, are of infinitely less worth, than they really are; and so would be a real dishonor to him.

If one who has defamed the character of a worthy personage, being prosecuted, convicted and condemned, should be punished only by paying a small fine, viz. one

penny

penny or ſhilling: The language of this would be, that the character of the perſon defamed was worth no more; and therefore would be ſo far from anſwering to the injury, and wiping off the reproach; that it would really faſten the diſgrace upon him, and his character would ſuffer more, than if the criminal had not been condemned and puniſhed. And if God ſhould puniſh rebels againſt him, who have defamed him and highly injured his character, with a temporary puniſhment only, this would be as far from anſwering to his infinitely ſuperior, excellent and important character, and properly vindicating it, as if no puniſhment at all were inflicted: Yea, it would be infinitely worſe than none, and really degrade his character, and be a reproach to him. In this caſe, a *juſt puniſhment* muſt be anſwerable to the infinitely amiable, worthy and important character, which is injured and blaſphemed; that is, ſuch a puniſhment as is ſuited to expreſs the greatneſs of the injury done, and the infinite worthineſs of him who is injured, and thus take off the reproach caſt upon him. But this can be no leſs than an endleſs puniſhment. Therefore ſuch a puniſhment is *juſt*, it is deſerved, and muſt be inflicted, if there be any puniſhment at all, in order to vindicate the Divine character.

But there are other objections againſt the infinite evil of ſin, and the ſinner's deſert of endleſs puniſhment, which muſt be conſidered.

Obj. 1. It is ſaid, that as all creatures are *finite*, they are not capable of infinite guilt, or of committing a crime that has an infinite degree of evil in it, or that is in any reſpect infinite.

Anſ. 1. This objection is obviated by what has been ſaid in proving the infinite evil of ſin, viz. That this reſults from the greatneſs and excellence of the being againſt which it is committed; and depends not at all

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on the degree of existence of him who offers the abuse. If a finite creature can affront and abuse his Creator, who is infinitely great and worthy, he can be guilty of an infinite crime; because the greatness of the injury does not arise from the greatness of him who offers it, but from the character of him who is injured.

Anſ. 2. If a creature ſhould actually put an end to his Maker's exiſtence, or dethrone him, and deſtroy his kingdom; his crime would be truly infinite, all will grant. But to deſire and attempt this, and do that which would certainly effect it, were it not prevented by a ſuperior power, is to be guilty of the ſame crime, ſo far as the criminal is concerned; and therefore muſt be infinitely great, and deſerve the ſame puniſhment, as if the effect had actually followed. The infinite magnitude of the crime, in this caſe, does not in the leaſt degree depend upon the greatneſs of the criminal, or the degree of exiſtence, of which he is poſſeſſed.

Anſ. 3. Agreeable to this, when a crime is committed, men do not firſt inquire into the greatneſs or ſmallneſs of the perpetrator, in order to determine the magnitude of the crime; but conſider the nature of the crime, and the injury done, and who is injured, &c. If an abject, dependent ſlave burns his maſter's houſe, and deſtroys him and his whole family, or attempts to do it, his inferiority and dependence on his maſter do not extenuate his crime, in the judgment of men, but rather aggravate it: And no one will offer this as a plea in his favor, or as a reaſon for a mitigation of his puniſhment.

And here it may be obſerved, that it is equally unreaſonable, and contrary to the commonſenſe and practice of men, to ſay that an infinite crime cannot be committed in the ſhort ſpace of human life; and that men cannot deſerve endleſs puniſhment, for the ſins of a few

years. For as the infinity of the crime does not depend on the greatneſs of the offender, ſo neither does it depend on the length of time in which it is perpetrated. In judging of crimes, and the degree of puniſhment they deſerve, men do not inquire what length of time was ſpent in committing them; but what is the nature of them, and what is done. And men are condemned to death, or impriſonment during life, for crimes which were perpetrated in a few minutes.

Obj. 2. It is ſaid, if every ſin be an *infinite* evil, a crime of infinite magnitude; then all crimes muſt be equal; for none can be greater than infinite: Which is contrary to reaſon and ſcripture.

Anſwer. This conſequence does not follow from the doctrine of the infinite evil of ſin, as it has been ſtated. Two crimes may be both infinite in their criminality, and ill deſert, as committed againſt God; and yet, in other reſpects, one may be greatly aggravated and criminal above the other, being committed againſt more light, and greater warnings, and an abuſe of greater favors, &c. They both deſerve endleſs puniſhment; but one deſerves *a greater degree* of puniſhment, than the other. It is eaſy to conceive two perſons deſerving and ſuffering endleſs puniſhment; and yet one deſerving and ſuffering a much *greater degree* of pain or puniſhment, than the other. And is it not as eaſy to conceive of two perſons being infinitely guilty, as rebels againſt the Monarch of the univerſe; and yet, *in other reſpects*, the rebellion of one be much more criminal, than that of the other? This may be illuſtrated by the following ſimilitude. Two cords or cylinders extended without end, and, in this reſpect, both equally infinite, may be of very different diameters, and, *in that reſpect*, one much larger than the other.

Obj. 3. If ſin be an infinite evil, becauſe committed againſt an infinite object; then the virtue and holineſs

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of creatures must be infinitely good, excellent and praiseworthy, because exercised towards the same infinite object; which is too absurd to be admitted.

Ans. This consequence does by no means follow. Creatures can do more mischief, by rebellion, and take more from God, than they can do good, or give to him, by their obedience. Here there is an infinite difference. It has been shewn, that sin takes *all* from God, and in its very nature and tendency destroys all the good in the universe; and would actually do it, were it not counteracted by omnipotence, infinite wisdom and goodness: But the obedience and holiness of creatures is not to be estimated by the object towards which it is exercised; but by the subject, by him who exercises it, or the degree and quantity given to God. All that a finite creature can give, is but finite; He can give no more than himself; and therefore what he gives is infinitely short of infinite, it is as nothing, compared with the object towards which it is exercised, or to whom it is given.

Obj. 4. Though God be infinitely great, excellent and worthy; yet finite minds can have no conception of that which is infinite. The infinity of God is altogether inconceivable to them, and out of their sight; and all their ideas must be limited. But that of which they can have no idea or conception, can have no influence on the mind; and therefore cannot increase the obligation of creatures, so as to render it greater, than if the object was finite; consequently, a creature cannot be under infinite obligations, from God's infinite greatness and excellence.

Answer. It is certainly *not true*, that a finite mind can have no conception of an infinite being, different from that which he has of one who is finite: Because this is contrary to our experience, in the consciousness of the

ideas that are in our own minds. If men could have no idea of that which is infinite, different from that which they have of a finite object, they could not reason, nor speak an intelligible word about it; which the objector himself thinks he can do, and is actually doing it, while he is making the objection. And if we consult our own feelings, we find that we feel otherwise towards that which we conceive to be infinite, than we could, if we thought it was not so. The instance before us will sufficiently prove this. Are we not conscious that we ought to be affected with the infinite being and perfection of God, inexpressibly otherwise, than towards any finite being? And if so, then his *infinity*, or his being *infinitely* great and good, brings an obligation on us to respect and love him; which we could not be under, were he not infinite. And if that which is infinite, viz. infinite greatness, authority and excellence, binds us, and the greatness of the obligation arises from the infinity of the object; then it must be an infinite obligation.

When we think of future life and happiness, we easily and necessarily distinguish between temporary and endless happiness, and prefer the latter to the former, feeling, in some sense, the infinite difference. And when we attend to infinite, or endless punishment, and argue for, or against it; we feel that this is infinitely more dreadful than any finite evil, and cannot but dread it unspeakably more; and be sensible that it affords an inexpressibly stronger motive, not to rebel against God, than any finite punishment can: And that it is infinitely greater folly and madness to provoke God to cast us into such punishment, than to expose ourselves to one infinitely less. Therefore, the reason and experience of every man, if properly attended to, will teach him that the objection is without foundation.

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The evidence that sin is properly an infinite evil, and has in its nature infinite ill desert, has now been considered, and objections have been examined and obviated; and the reader is to judge, whether it may not be proved, even to a demonstration, that all sin deserves infinite or endless punishment. But as the infinite evil of sin appears from another consideration, it may be further observed.

6. The atonement which has been made for sin, in order to the sinner's being pardoned, shews that there is infinite ill desert in sin.

They who acknowledge the Divinity of Christ, and consequently, his infinite greatness and worthiness, must also acknowledge, that the atonement he has made for sin, by his obedience and sufferings, has infinite worth and merit, and is as great and considerable, as the person who gave himself to be the propitiation for the sins of men. But if sin be not an infinite evil; then this atonement is infinitely more and greater than was necessary, in order to open the way for the pardon of it; and the Mediator is infinitely greater and more worthy, than it was necessary he should be, in order to make atonement for sin. One end of the atonement which Christ made for sin, was to shew what evil there is in it, and its ill desert. But this is every way sufficient to atone for sin which has infinite ill desert; therefore, this declares sin to be an infinite evil, or to deserve infinite or endless punishment. Consequently, to deny that there is infinite evil in sin, is, in effect, to deny the Divinity of our Saviour; or the truth which is declared in the atonement which he has made for sin.

It being thus evident, beyond all contradiction, that all sin is infinitely criminal, and deserves endless punishment; so that God may justly inflict it, and must do it, if he lays judgment to the line and righteousness to the plummet,

plummet, and punishes sinners according to their desert; it hence appears further evident and certain, that this punishment will be inflicted on all who die in their sins, from those passages of scripture which declare that God will reward them according to their works, and inflict a punishment answerable to their desert.

This is often and abundantly asserted in scripture. From many instances of this, the following are selected. Isai. iii. 11. "Wo unto the wicked, it shall be ill with him: *For the reward of his hands shall be given him.*" Psal. xxviii. 4. "Give them *according to their deeds*, and *according to the wickedness of their endeavours*; give them *after the work of their hands, render to them their* DESERT." Matth. xvi. 27. "For the Son of man shall come in the glory of his Father, with his angels: *And then he shall reward every man according to his works.*" Rom. ii. 5, &c. "But after thy hardness and impenitent heart, *treasurest up wrath against the day of wrath*, and revelation of the righteous judgment of God; *who will render to every man according to his deeds.* Tribulation and anguish upon every soul of man that doth evil." 2 Cor. v. 10. "For we must all appear before the judgment seat of Christ: *That every one may receive the things done in the body, according to that he hath done, whether it be good or bad.*" Rev xx. 12. "And the dead were judged out of those things that were written in the books, *according to their works.*" xxii. 12. "Behold I come quickly; and my reward is with me, *to give to every man according as his work shall be.*

All sin deserves endless punishment, this is the proper wages of sin, and God may most justly inflict it. God has said, in his word, that he will punish sinners in the future state, *according to their ill desert*; therefore they will be punished forever.

SECONDLY. It must be considered, whether any *good*

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end can be answered, by inflicting an endless punishment on creatures?

If no good end can be answered by thus punishing, and if it be not, all things considered, necessary for the good of the whole, that any creature should be made miserable forever; then it is not consistent with wisdom and goodness to inflict such a punishment upon any, though they may deserve it, and no injustice would be done to them by inflicting it. The infinitely wise and good governor of the world always has some wise and good end, in all he does, and never punishes his creatures merely for the sake of punishing, or only to make them miserable. This is strongly asserted by God himself, when he says. "As I live, I have no pleasure in the death of the wicked." And therefore we may be sure he will not punish them forever, though they deserve it, unless it be nececessary to prevent greater evil, and answer the best and most important purposes.

But if endless punishment, infinitely dreadful as it is, be necessary to answer the highest and best ends, and to promote the greatest good of the whole, and is an important and essential part of the most wise and benevolent administration, in the government of the world. Then it is not only perfectly consistent with infinite goodness, but it is the dictate and exercise of goodness itself; and not to inflict this punishment, must be infinitely disagreeable & crossing to unlimited goodness, & demonstrate the want of benevolence. On this supposition then, all the objections which have been, with such confidence, urged against endless punishment, from the goodness of God, as being inconsistent with that, fall to the ground, and appear highly unreasonable, childish and absurd.

We are indeed, poor and very inadequate judges of the ends and designs of God, in all his administrations,

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in our preſent ſituation, and in this very imperfect and ſinful ſtate; in which it is no uncommon thing for men to call God's wiſdom and goodneſs in queſtion, and ſay, *His ways are not equal.* Therefore, though we were not able to ſee why there is to be endleſs puniſhment, and underſtand what wiſe and good ends God deſigns to anſwer by it; yet, ſince he has revealed to us, that he will puniſh the wicked forever, it would be very unbecoming, yea, intolerable arrogance, for men to ſay no good end can be anſwered by it, or even doubt of the wiſdom and goodneſs of this part of the Divine adminiſtration.

But we are not left wholly in the dark, with regard to this part of God's ways. In the ſober exerciſe of our reaſon, aſſiſted by divine revelation, we are able to juſtify God, in puniſhing the wicked forever; and to ſee and rejoice in ſome of the infinitely important, wiſe and good ends which will be anſwered by this awful, tremendous branch of the Divine government, in which God will do terrible things in righteouſneſs; ſo that the great good that ſhall be produced by it, will infinitely overbalance and ſwallow up all the evil.

The following conſiderations will be ſufficient, it is preſumed, to illuſtrate and eſtabliſh this point,

I. All will grant it is not only juſt, that criminals ſhould puniſhed according to their deſerts; but it is an expreſſion of wiſdom and goodneſs, in a governor or judge, thus to puniſh them, when this is ſuitable and neceſſary to maintain authority, law and government, and deter others from the like crimes. And in this caſe, to refuſe or neglect to puniſh, can proceed from nothing but a defect in true benevolence and goodneſs. Puniſhments are therefore found neceſſary in human government, in order to prevent greater evil, and promote the public good; ſo that every true friend to the public, and

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the greateſt common good, muſt be a friend to ſuch punishments.

And who can think himſelf able to determine, that eternal puniſhment is not proper and neceſſary, as a means, to anſwer theſe ends in the Divine government which is infinitely extended, and everlaſting? And if he cannot *certainly determine* ſuch puniſhment to be unneceſſary and uſeleſs; he has no warrant to conclude it is not perfectly agreeable to infinite goodneſs, to inflict it. Why is it not as much ſuited, and as neceſſary as a means, to reſtrain creatures from ſin, as any kind or degree of puniſhments, in human governments? Who dare ſay, or think, that the puniſhment of the fallen angels, who are reſerved in *everlaſting* chains, under darkneſs, unto the judgment of the great day, has had no influence on the angels who have not ſinned and has not been a means of preſerving and confirming them in obedience? And though it be certain, that the redeemed from among men will, after they are made perfect, continue in obedience and holineſs forever; yet this will not be effected without means; and this may and doubtleſs will be one, even the everlaſting puniſhment of the wicked, the ſmoke of whoſe puniſhment will riſe up in their ſight forever and ever. No puniſhment but an endleſs one can anſwer this end. God ordered puniſhments in Iſrael, even the greateſt that perhaps could be inflicted in this world, viz. That tranſgreſſors ſhould be publicly ſtoned to death, that others might hear and fear, and hereby be reſtrained from ſin. Endleſs puniſhment may be as neceſſary in the future ſtate, to anſwer the ſame end.

II. It is deſirable, and of the greateſt importance, that all the divine perfection, his whole character and glory, even all that is amiable and excellent in God, ſhould be acted out and diſplayed, in the ſight of his

creatures; that his friends may be under the beſt advantage to ſee it; and enjoy God, and adore and praiſe him forever. This is as deſirable and important, as it is that God ſhould be glorified to the higheſt degree; for this is done only by ſuch a manifeſtation and diſplay of his excellence and perfections, and in the conſequent love and praiſe of his creatures: And this is as deſirable and important, as the higheſt happineſs of the ſervants of God, the members of his eternal kingdom; for their happineſs muſt conſiſt ſummarily in the knowledge and enjoyment of God; in beholding his glory, and loving and glorifying him. But they know and enjoy him, no further than he is manifeſted to them in his glorious perfection, by his works; and their happineſs will be in degree anſwerable to this diſplay of the Divine perfections; and is promoted by every thing, by which God is glorified.

But the eternal puniſhment of the wicked is ſuited to promote and anſwer theſe deſirable and important ends; and is neceſſary, in order to their being accompliſhed, moſt perfectly, and to the higheſt degree. This will appear by deſcending to particulars,

1. The terrible majeſty of God, and the infinite dreadfulneſs of his diſpleaſure and wrath, could not be fully diſplayed and known, did he not inflict eternal puniſhment on any of his creatures who deſerve it.

Terrible majeſty and wrath are aſcribed to God in the inſpired writings, as included in his amiableneſs and glorious perfection, his abſolutely perfect character, for which he is worthy to be loved and adored. And his terribleneſs and wrath are equal in degree to his infinite exiſtence and capacity; and therefore are infinitely great & dreadful. And if it be agreeable & deſirable, that there ſhould be a God of infinite terribleneſs and wrath; it is equally deſirable that this ſhould *appear*, and be diſcovered & diſplayed, in the works of God. But this can-

not be done in any way or degree, unleſs it be by *terrible acts* or works, by which evil is inflicted on creatures.* If there were no poſſible evil in the univerſe, and God never did, or would inflict any evil on his creatures, as a puniſhment for their ſins; there could be no poſſible appearance of terrible majeſty in God, or of any diſpleaſure and wrath; for that being from whom no evil, no pain or ſuffering ever did, or ever will come, has no wrath, or anything that is terrible, or awful. And as God's terrible majeſty appears, and is acted out, only by his inflicting evil; ſo this appears great in proportion to the evil inflicted. Therefore infinite evil muſt be inflicted, in order to expreſs the infinitely terrible majeſty and wrath of God. Any finite evil or puniſhment will be no proper expreſſion of infinite terribleneſs and wrath; but fall infinitely ſhort of it. But endleſs puniſhment is a full and proper expreſſion of this, as it is an evil infinitely terrible and dreadful, and can be inflicted by none but the infinitely powerful and terrible Jehovah, who only is able, in this way, to make a moſt glorious and eternal diſplay of his infinite power and wrath. And is not the anſwering this important end, one good reaſon why the wicked ſhould be puniſhed according to their deſerts? "What if God, *willing to ſhew his wrath*, and

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* The *threatning* of eternal puniſhment againſt the tranſgreſſors of the law of God, is indeed an expreſſion of infinite terror and wrath againſt ſin, if it be ſuppoſed it may and will be executed on any: But if the puniſhment threatened be only a temporary one, it is no proper expreſſion of the terrible majeſty and wrath of God. And though endleſs puniſhment be threatned, yet if it be known that it will never be executed in any inſtance, it will ſtand for nothing, and be no expreſſion of any thing terrible: Becauſe the evil, which alone is terrible, lies in *the execution* of the threatning, and not in the threatning itſelf, unconnected with the puniſhment threatned.

make his power known, has determined to punish these *vessels of wrath*, fitted to such a destruction; to punish them with *everlasting* destruction, from the presence of the Lord and *the glory of his power?*"

2. God's infinite displeasure and anger with sin and the sinner, and the opposition of his heart to them, are properly exhibited in punishing the sinner forever; but cannot be expressed by any temporary punishment.

Infinite hatred of that which is opposition to all good, is necessarily implied in infinite benevolence and goodness; and therefore is essential to the Divine character, and it cannot be perfect and infinitely excellent without it; but directly the contrary. It is therefore desirable and necessary, that this should appear, and be gloriously diplayed, in God's conduct towards sinners. One way to express this, is in punishing the sinner: But this cannot be done by any punishment, but an endless one; because the degree of hatred of sin, manifested in punishing it, is in proportion to the degree of evil inflicted, in the punishment. An endless punishment, therefore, is necessary to answer this important end. A temporary punishment will be so far from expressing infinite opposition to sin, that it expresses the contrary, viz. that God is infinitely less displeased at sin, than an infinitely perfect and good being must be; and therefore, would be worse than no punishment, and really injure the Divine character.

3. In the everlasting punishment of the wicked the infinite dignity and worthiness of God, and excellence of his law and government, are expressed and asserted in a very advantageous and striking manner; and this is one important end and design of this punishment.

Sin is criminal, and the evil of it great, in proportion to the dignity, excellence and worth of the Governor of the world, as has been shewn. Therefore, so far as

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the evil of sin is discovered; in the same degree are manifested, God's greatness, dignity, worthiness, &c. But the everlasting punishment of the sinner will be, in some respects, the strongest possible expression of the infinite evil of sin; and consequently, a bright and affecting manifestation of the infinite worthiness and excellence of God, and the sacredness of his law and government. By this punishment, it will forever appear to angels and the redeemed; yea, to all intelligences, what an infinitely evil and bitter thing it is, to sin against God; and by means of this, God will be eternally seen and exalted, in his infinite greatness, worth and excellence, as he could not be, were there no such punishment. And it will, consequently, be the occasion of joy and praise in heaven, by which God will be honored and exalted forever.

A finite punishment, which is punishing the sinner infinitely less than he deserves, would be so far from answering this end; that it would have a contrary tendency, and reflect dishonor on God, and represent him as infinitely less honorable and excellent, than he is. It hence appears, that endless punishment is as important and necessary, as is the most clear manifestation of God's infinite worthiness and glory, and his asserting and maintaining his own rights, dignity and honor, and the infinite importance and excellence of his law and government, to the greatest advantage of the universe, himself and the creation.

4 Endless punishment is suited, and necessary to make the brightest everlasting display of the righteousness and *goodness* of God.

It has been observed, that infinite anger and displeasure against sin is essential to infinite goodness: And it must be further observed now, that such displeasure and anger is goodness itself, opposing, and kindled up into

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wrath, against that which opposes and tends to destroy what infinite goodness seeks. Infinite goodness seeks the greatest good of the whole, and therefore, must be infinitely displeased with that which sets itself against all good. Therefore, the more this displeasure and anger is manifested, the greater is the manifestation of divine goodness. But this cannot be properly and fully manifested, but by inflicting infinite evil on the obstinate, confirmed enemies of all good. Hence it appears, that the greater the evil is, which is inflicted on the obstinate sinner, if it be just, the greater is the display of divine goodness; and therefore, to inflict endless punishment on such who deserve it, is a display both of the righteousness and infinite goodness of God, which could not be made in any finite punishment.

If a subject turn enemy to a whole kingdom, and do all in his power to destroy both the king and the people, and obstinately persist in his rebellion; the king must be displeased and angry, in proportion to his goodness, his benevolent regard to the highest good of his kingdom; and in this case, his goodness must be exercised and acted out, in expressing his displeasure, by punishing the obstinate offender. And to neglect to punish him, or to inflict a small and light punishment, unspeakably less than his crime deserves, would be so far from expressing any goodness, that it would demonstrate the want of it. And on the contrary, punishing him according to his desert, would be the highest evidence he could give, in this case, of his benevolence and goodness.

And why is not this equally true of the Governor of the universe? If it be, then endless punishment must be one essential part of his government, as necessary to display, in the clearest light, his infinite righteousness and goodness.

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Thus it appears, from the view given of it under this head, that endleſs puniſhment will ſerve to manifeſt and diſplay the Divine perfections and character; and in what way and manner it will do this; and why it is neceſſary in order to anſwer this infinitely important end, ſo much to the glory of God, and conſequently for the good and happineſs of all who love him.

But that infinite goodneſs is exerciſed and diſplayed in puniſhing the wicked forever, will be more fully proved under the next head; where it will be particularly conſidered, as it reſpects, and will promote the general good, the glory and happineſs of the kingdom of God.

III. The eternal puniſhment of the wicked will, many ways, promote the higheſt good of the bleſſed, eſpecially the redeemed from among men; and is the moſt proper and neceſſary means of their unſpeakably greater degree of holineſs and happineſs forever, than could otherwiſe take place: And therefore muſt be agreeable to infinite goodneſs, and a ſtrong expreſſion of it.

The exerciſe and manifeſtation of God's diſpleaſure againſt his enemies, and the enemies of his church and people, in condemning and puniſhing them according to their deſerts, and evil deeds, and vindicating his ſervants, and their cauſe, and ſaving and delivering them from the hand and power of their adverſaries, cauſing them to triumph over all that injured them, is certainly an inſtance and expreſſion of his righteouſneſs and goodneſs. The holy ſcriptures every where repreſent it in this light, of which every perſon, attentive to his Bible, muſt be ſenſible. God, in vindicating the righteous cauſe of his ſervants, by delivering and ſaving them, and manifeſting his high diſpleaſure againſt their enemies, by condemning and puniſhing them as they deſerve, exerciſes and diſplays his *righteouſneſs*: And, at the ſame time,

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this righteouſneſs is nothing but kindneſs and mercy to his church and people. And the more his diſpleaſure and anger towards his and their enemies is manifeſted, in the greatneſs of the righteous puniſhment inflicted upon them; the greater is the expreſſion of his goodneſs to them; and they are unſpeakably more happy in the righteouſneſs of God, & in his love and favor to them, than they could have been, had they not been thus vindicated and delivered, and their enemies had not been deſtroyed and puniſhed with everlaſting deſtruction. Therefore the *righteouſneſs* of God, as it reſpects this caſe, is often ſpoken of in ſcripture, as including his *goodneſs*; and righteouſneſs and ſalvation are words frequently uſed as ſynonymous; as every careful reader of his Bible muſt have obſerved. The following paſſages, among a multitude of others, ſerve to illuſtrate theſe obſervations. Pſal. lxxi. 2, 13, &c. "Deliver me in thy *righteouſneſs*, and cauſe me to eſcape. Let them be confounded and conſumed, that are adverſaries to my ſoul. But I will yet *praiſe thee more and more*. My mouth ſhall ſhew forth thy *righteouſneſs*, and thy *ſalvation* all the day." Pſal. cxliii. 11, 12. "For *thy righteouſneſs ſake* bring my ſoul out of trouble. And *of thy mercy* cut of mine enemies, and deſtroy all them that afflict my ſoul." Pſal. lxv. 5. "*By terrible things in righteouſneſs*, wilt thou anſwer us, O God *of our ſalvation*." Deut. xxxii. 43. "Rejoice, O ye nations, his people; for *he will avenge the blood of his ſervants*, and will *render vengeance to his adverſaries*, and *will be merciful* unto his land, and *to his people*.

Therefore the divine vengeance and eternal puniſhment, that ſhall be inflicted on the wicked, is repreſented in ſcripture to be in the clear and full view of the redeemed, and inhabitants of heaven, as a means of exciting and greatly increaſing their love, joy and praiſe. Pſal.

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lii. 5, 6. Speaking of the wicked, he says, "God shall destroy thee *forever*. The righteous also *shall see*, and fear, and *shall laugh at him*." Psal. lviii. 9, 10. "He shall take them away as with a whirlwind; both living and in his wrath. The righteous shall *rejoice when he seeth the vengeance*: He shall wash his feet in the blood of the wicked." Psal. lxxix. 12, 13. "Render unto our neighbours seven fold into their bosoms, their reproach wherewith they have reproached thee, O Lord. So we, thy people *will give thee thanks for ever*." Psal. xci. 8. "Only with thine eyes shalt thou behold, *and see the reward of the wicked*." Isai. lxvi. 24. "And they shall go forth and *look upon the carcases of the men that have transgressed against me*; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Rev. xiv. 10. "And he shall be tormented with fire and brimstone, *in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever*." Chap. xviii. 20. "*Rejoice over her*, thou heaven, and ye holy apostles and prophets; *for God hath avenged you on her*." Chap. xix. 1. &c. "After these things I heard a great voice of much people *in heaven*, saying Allelujah; salvation, and glory, and honor, and power, unto the Lord our God: For true and *righteous* are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and *hath avenged the blood of his servants at her hand*. And again they said *Allelujah* (i. e. praise ye the Lord) and *her smoke rose up forever and ever*."

None, surely, will dispute the goodness of God in punishing his enemies, and the enemies of his church and kingdom, so far, and as long, as shall be necessary to secure and promote the best interest, and highest happiness and glory of all who belong to this kingdom:

For that goodneſs itſelf ſhould do this, is agreeable to commonſenſe and reaſon. And this is aſſerted in the holy ſcripture. God there repreſents himſelf, as giving people and nations up to ruin and deſtruction, for the ſake of his church, as the effect and expreſſion of his love and goodneſs. Iſai. xliii. 3, 4. "I am the Lord thy God, the holy one of Iſrael, thy ſaviour: I gave Egypt for thy ranſom, Ethiopia and Seba for thee. Since thou wait precious in my ſight, thou haſt been honorable, and *I have loved thee:* Therefore will I give men for thee, and people for thy life." In theſe words there is reference to the deſtruction of Pharaoh and the Egyptians, for the ſake of Iſrael, that they might be delivered to the greateſt advantage to themſelves, as an example of what God would yet do for his church. And when we ſee Moſes and that people rejoicing and praiſing God, for his goodneſs in overthrowing and taking vengeance on his and their enemies, in ſuch a ſignal and dreadful manner, we approve of it as reaſonable: For it was, viewed in all its connexions and conſequences, a wonderful act of Divine goodneſs: Therefore it is celebrated as ſuch; and made matter of ſolemn, joyful praiſe to God in Pſal. cxxxvi. "To Him that ſmote Egypt in their firſt-born; *for his mercy endureth forever.* To Him which divided the red ſea into parts, and made Iſrael to paſs through the midſt of it; for his mercy endureth forever: But overthrew Pharaoh and his hoſt in the red ſea; *for his mercy endureth forever.*"

And if this was ſuch a remarkable inſtance of God's goodneſs and mercy, thus to puniſh and deſtroy Pharaoh and the Egyptians, for the ſake of his church, to promote their good and happineſs; when he could have delivered them without this deſtruction, but not ſo much to his glory, and their advantage; and in this God made a diſplay of his glorious character and infi-

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nite goodneſs, as matter of admiration, joy and praiſe to his church, and to be celebrated forever: Then it is equally an inſtance of his goodneſs; yea, an infinitely greater and more remarkable inſtance of it, and proportionably brighter diſplay of his glorious character, and greater matter of eternal joy and praiſe, *to punish forever* the impenitent enemies of his redeemed church; this being neceſſary, in order to promote their higheſt good, to make their redemption moſt complete and glorious, and raiſe them to the greateſt height of felicity and glory.

It is now to be more particularly conſidered and ſhewn, How the everlaſting puniſhment of the wicked is ſuited, and even neceſſary, to anſwer theſe ends.

It has been already obſerved and ſhewn, how well ſuited, and neceſſary, endleſs puniſhment is to make a full and moſt glorious diſplay of the divine character, in the view of the bleſſed. In this will be ſeen, as could not be ſeen, ſo clearly and to ſuch advantage, by any other medium, or without this, the infinite greatneſs, power and terrible majeſty of JEHOVAH: And alſo his infinite excellence and worthineſs, and his hatred and diſpleaſure, his indignation and wrath, againſt ſin, and his infinite benevolence and goodneſs, to which ſin is oppoſed. The ſmoke of their torment ſhall aſcend up in the ſight of the bleſſed forever and ever, and ſerve, as a moſt clear glaſs, always before their eyes, to give them a conſtant, bright and moſt affecting view of all theſe. And all this diſplay of the Divine character and glory will be in favor of the redeemed, and moſt entertaining, and give the higheſt pleaſure to all who love God; and raiſe *their* happineſs to ineffable heights, whoſe felicity conſiſts ſummarily in the knowledge and enjoyment of God. This eternal puniſhment muſt therefore be unſpeakably to their advantage; and will add ſuch immen-

menſe degrees of glory and happineſs to the kingdom of God, as inconceivably to overbalance all they will ſuffer, who ſhall fall under this righteous puniſhment, and render it all, in this view and connexion, an infinite good. But it will further appear, how uſeful and neceſſary the endleſs puniſhment of the wicked is, to the higheſt good and happineſs of the redeemed, and all the friends of God, by attending to the following particulars.

1. The eternal exiſtence of ſin, in all its horrors, acted out without reſtraint, with the infinite evil which is the natural and juſt conſequence of it, taking place in the ſight of the inhabitants of heaven, will ſerve to manifeſt and illuſtrate the beauty, excellence and worth of holineſs, and the happineſs of all holy beings; and forever brighten the character of God and all his friends, and render the bleſſed unſpeakably more ſenſible of their happineſs, and of the beauty and happineſs of each other, than they could be, if there were no ſuch contraſt.

It is well known, that contraries illuſtrate each other; and that the greateſt beauty cannot appear to the beſt advantage, without a *ſhade*: That deformity gives a luſtre to beauty; and evil magnifies and ſweetens the contrary good. This contraſt will take place to the higheſt poſſible degree, and to the greateſt advantage, forever, by endleſs puniſhment, and can not be without it: Therefore it is neceſſary to the higheſt happineſs and glory of heaven.

2. The eternal puniſhment of the wicked, in the ſight of the redeemed, will ſerve, inceſſantly, to keep, freſh in their view the infinite evil of ſin; and, in the moſt effectual, lively manner, teach them, and make them *feel* their own infinite ill deſert, and the infinitely evil caſe in which they ſhould have been, had God treated them according to their deſerts: And ſo keep in clear and conſtant view the infinite guilt and miſery, from which they

they have been redeemed; and maintain in their minds a lively growing ſenſe of all this. There are many other ways, in which they are, and will be, taught theſe things; but this will add great inſtruction, which they could not have without it; and it is better ſuited, than any other, to keep up their attention, and give them a more lively, conſtant, affecting apprehenſion and ſenſe of them. It is of great importance, and neceſſary, that the redeemed ſhould be under the beſt advantage to ſee theſe truths; in order to their glorifying God, in the beſt manner, and enjoying the higheſt happineſs. For,

3. This is neceſſary, in order to their moſt clearly ſeeing, and celebrating, to the higheſt degree, the goodneſs of God, his aſtoniſhing grace and mercy in their redemption. Had there been no ſin, guilt and miſery, there could have been no ſuch thing as redeeming love and grace, ever known, or thought of, by creatures: And this is great in proportion to the greatneſs of the guilt, vileneſs, ill deſert, and miſery of the ſinner; and the former cannot be known, any further than the latter are diſcovered and ſeen: Therefore, redeeming love and goodneſs can be no further ſeen and celebrated by the redeemed, than they realize their ill deſert, and the infinite guilt and miſery from which they are redeemed; In the light of this only is ſeen the goodneſs and ſovereign grace of God to them, in their redemption: And in proportion to their ſight and ſenſe of this, will they feel and adore the goodneſs of God to the redeemed; and their hearts glow with the moſt ſincere, ſweet gratitude and joy, while they give all the praiſe and glory to God, for the diſtinction made between them, and thoſe who, in their ſight, are forever unutterably miſerable; and their enjoyment and happineſs, their love, gratitude and praiſe, will riſe in proportion to their view and ſenſe of God's infinite, aſtoniſhing goodneſs and diſtinguiſhing

ſtinguiſhing, ſovereign grace to them, and all the redeemed. Therefore, while they behold the damned, in all their ſin and awful miſery, and doomed thus to ſuffer without end, and this will be fully in their ſight, it will be the occaſion of their riſing proportionably high, in their exerciſes of love and praiſe, and in the ſweeteſt ſenſe of redeeming love and grace: And in them will be moſt completely fulfilled the laſt words of the prophet Iſaiah: "And it ſhall come to paſs, that from one new moon to another, and from one ſabbath to another, ſhall all fleſh come to worſhip before me, ſaith the Lord. And they ſhall go forth, and look upon the men that have tranſgreſſed againſt me: For their worm ſhall not die, neither ſhall their fire be quenched; and they ſhall be an abhorring to all fleſh." The inhabitants of heaven, while they are worſhiping God, ſhall have in full view the men that for their tranſgreſſions are caſt into endleſs burnings; and this ſight will give them moſt clear and affecting apprehenſions of the infinite evil of ſin, and the juſt deſert of it; and in this light they will abhor ſin and the ſinners; approve of God's righteous judgments; and ſee and adore the infinite goodneſs and aſtoniſhing grace, by which they are redeemed from this infinite depth of ſin and miſery; which will animate them in all their worſhip and praiſes, and unſpeakably add to their increaſing felicity.

The apoſtle Paul ſets the puniſhment of the wicked exactly in this light, Rom. ix. 22, 23. "What if God, willing *to ſhew his wrath*, and *make his power known*, endured with much long ſuffering the veſſels of wrath, fitted to deſtruction: *And that he might make known the riches of his glory on the veſſels of mercy*, which he had before prepared unto glory?" Here one end of God's ſhewing his wrath, and making his power known, in the eternal puniſhment of the wicked, is repreſented to

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be, that he might make known the riches of his glory on the veſſels of mercy: That is, that he might, by this means, make known to the redeemed, the riches of his glorious grace, exerciſed towards them in their ſalvation.

4. The endleſs puniſhment of the wicked being always in the ſight of the redeemed, will ſerve to manifeſt to them, as nothing elſe can, and keep conſtantly in their view, the power, dignity, worthineſs, love and grace of the Redeemer, who was able and willing to redeem them from ſuch a ſtate of ſin and puniſhment of infinite guilt and wretchedneſs: Or, it will make a bright and eternal diſplay of the glorious character and infinite worth of the Mediator.

They who ſuppoſe it would not be juſt to puniſh ſinners with everlaſting deſtruction, or that it is inconſiſtent with the goodneſs of God to puniſh them forever, make redemption a very ſmall and inconſiderable matter. It is really, according to this, redemption from little or no evil. As it was nothing very great, to make atonement for ſins which did not deſerve infinite evil; and which could not be puniſhed with everlaſting deſtruction, conſiſtent with the goodneſs of God; and which his goodneſs obliged him to pardon, and ſo make the ſinner happy, had there been no Redeemer. For men cannot be redeemed from evil, which they do not deſerve; or which cannot be inflicted on them, conſiſtent with the goodneſs of God. This ſinks and hides the character of a Redeemer, and at once reduces redemption to very little or nothing. The actual exiſtence of eternal puniſhment, in the ſight of all intelligent creatures, will ſerve to confute theſe unworthy notions of God and of redemption; and is neceſſary in order to do it moſt effectually, and to ſet the Redeemer in an infinitely more important and glorious light forever. His infinite

greatneſs

greatneſs and worth, the value and preciouſneſs of his blood appear, in that, by his ſufferings and obedience unto death, he could atone for *ſuch ſins*, and deliver from *ſuch puniſhment*; and merit and procure pardon and favor for ſuch infinitely guilty, ill deſerving creatures. And the almighty power, and wonderful condeſcention, love and grace of Chriſt, will appear in a moſt affecting light, in his being able and willing to pluck ſuch vile, obſtinate ſinners from thoſe everlaſting burnings; and will, by this puniſhment, be kept in freſh remembrance, and cauſe his glorious character and works to be more and more known and celebrated forever.

And all this will be in favor of the redeemed, and will add unſpeakably to their happineſs; for the more glorious Chriſt appears to them, the more his dignity and worth come into their view, and the greater their redemption appears to be, and the clearer ſight they have of the love and grace of the Redeemer, and the more indebted and obliged they are to him, and the higher he is exalted in their ſalvation; *ſo much the more happy they muſt be*; and with proportionably greater ſweetneſs and joy will they forever ſing, "Worthy is the Lamb that was ſlain, and has redeemed us to God by his blood, to receive power, and riches, and wiſdom, and ſtrength, and honor, and glory, and bleſſing, forever and ever."

UPON THE WHOLE, it appears, from the view we have had of this ſubject, ſo far from being inconſiſtent with the goodneſs of God to puniſh ſinners forever, that the ends of divine goodneſs are anſwered by this to the higheſt poſſible degree, and as they could not be without it, or in any other poſſible way; ſo that it is utterly inconſiſtent with infinite goodneſs, not to puniſh them thus. This eternal puniſhment reflects ſuch light on the Divine character, government and works, eſpecially the

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work of redemption; and makes such a bright display of the worthiness and grandeur of the Redeemer, and of divine love and grace to the redeemed; and is the occasion of so much happiness in heaven; and so necessary, in order to the highest glory, and greatest increasing felicity of God's everlasting kingdom; that, should it cease, and this fire could be extinguished, it would, in a great measure, obscure the light of heaven, and put an end to great part of the happiness and glory of the blessed, and be an irreparable detriment to God's eternal kingdom; most contrary to infinite wisdom and goodness. And however great an evil the endless misery of so many millions is, in itself considered; yet it being not only just, but the necessary means of such infinite glory and happiness to the kingdom of God; in this view, and in comparison with this, it sinks into nothing, and is wholly absorbed, as to the evil of it, and lost, in the unspeakable glory and felicity, of which it is the occasion; and is, on the whole, most desirable, and really becomes, in this connexion, an important good, essential to the perfection of the Divine government, and the highest glory and happiness of God's eternal kingdom. How inconsiderate and unreasonable then, must they be, who disbelieve the doctrine of endless punishment, and oppose it, as inconsistent with infinite goodness. *

SECTION

* Some have argued from the aversion of a tender parent or fond mother to the pain and sufferings of their children, by being cast into the fire, &c. and from the desire that men profess to have, that all men should be saved; that these have more goodness, than *they* ascribe to God, who believe he will cast multitudes of his creatures into everlasting burnings; and hence infer, that endless punishment is inconsistent with infinite goodness.

SECTION V.

CONTAINING a Number of Queſtions and Anſwers, relating to the Doctrine of endleſs Puniſhment.

UPON the ſubject, as it has been now ſtated, the following queries may ariſe in the minds of ſome, which ought to be anſwered: And thereby the truth may be made more clear, and further confirmed.

I.

If there were any weight or propriety in this way of arguing, it proves that God never did, nor ever will inflict *any evil* on his creatures; as much as it does, that he will not puniſh them forever. It proves, for inſtance, that he did not rain fire and brimſtone on the inhabitants of Sodom, and cauſe them, both old and young, to welter in the keeneſt anguiſh, till they expired: And that he does not inflict thoſe excruciating pains and tortures on children, and others, which tender parents and friends often behold with the utmoſt averſion, diſtreſs and anguiſh. And ſince this way of arguing is as much againſt *known facts*, as it is againſt endleſs puniſhment, it is certainly juſt as conſiſtent with the exiſtence of the latter, as of the former; and therefore is not worthy of the leaſt regard. And when any one pretends to argue in this way, he diſcovers himſelf to be a very ſhallow reaſoner, or a ſtranger to uprightneſs and honeſty. Had Abraham reaſon to think he had more goodneſs than his Maker, becauſe he was ſhocked at the propoſal of deſtroying the inhabitants of Sodom, and interceded for them?

When parents in Iſrael had a diſobedient ſon, they were commanded to bring him forth into public, and witneſs againſt him, that he might be ſtoned to death. Deut. xxi. 18,—21. If the parents love and tenderneſs towards their children, led them to refuſe to execute this law, or to look upon it hard and cruel, and reluct at the thought of having one of their children put to death in this manner; had they reaſon to think the God of Iſrael ſevere and cruel, or that he had leſs goodneſs than themſelves?

A benevolent man may wiſh and pray for the ſalvation of all

I. THOUGH it be granted, that the bleſſed will receive great advantage by the eternal deſtruction of ſuch vaſt numbers of the human race, and there will be unſpeakably more happineſs in the kingdom of God, than could be, were there no ſuch puniſhment; yet, how can it be conſiſtent with goodneſs, or even impartial juſtice, to make part of the human race happy, at the expenſe of the reſt, and by means of their eternal miſery? Would it not be much better for *all* to be free from miſery, and have a leſs and moderate ſhare of happineſs; than for ſome to be ſo very miſerable forever, as the means of the greater happineſs of others? And would not this be more agreeable to a benevolent, generous mind? Would it not much rather chuſe to have a leſs ſhare of happineſs; than to enjoy more, at ſuch amazing expenſe and coſt of his fellow-creatures, even their everlaſting miſery.

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all thoſe whom he ſees, or that do exiſt in the world, as their ſalvation is, in itſelf conſidered, deſirable, and he knows not that this is inconſiſtent with the general good: But if any one, or a number, ſhould be pointed out to him, who deſerved to periſh, and he ſhould know that this was neceſſary for the glory of God, and the good of his kingdom; he would not aſk nor deſire that they ſhould be ſaved; unleſs his benevolence were very imperfect. When a king or judge condemns a criminal to death, and ſees the ſentence executed, becauſe it is neceſſary for the public good; is not this an act of goodneſs? Or ſhall we think the tender mother, wife, or child of the criminal, who wiſhes, and, in agonies of pity, implores his pardon and reprieve, and cannot bear the thought of his execution; to have and ſhew more benevolence and goodneſs, than the king or judge? And if theſe ſhould boaſt of their benevolence, and repreſent the wiſe and good judge as inexorably cruel; they would appear to the friends of good government, and the public good, juſt as do the advocates for *univerſal ſalvation*, when they boaſt of this as the BENEVOLENT PLAN, and repreſent the oppoſers of it as uncharitable, inhumane and cruel.

Anſ. 1. Since they who ſhall be miſerable forever, do deſerve this puniſhment; neither they, nor any other creature, will have any reaſon to complain, becauſe they are thus puniſhed. And if God can, by executing juſtice on them, anſwer great and important ends to himſelf, his government and kingdom, which could not be obtained, but muſt be forever loſt, without it; and can render his kingdom unſpeakably more happy and glorious, than it could otherwiſe be; ſurely all true friends to God and his kingdom, who deſire and ſeek the greateſt good of the whole, muſt be pleaſed, and greatly rejoice in it. This leads to

Anſ. 2. Since the good of which endleſs puniſhment will be the means, will be ſo vaſtly great, as immenſely to overbalance the evil; ſo that it will be as nothing compared with the good, every degree of evil producing millions of millions of degrees of good and happineſs; and there would be, on the whole, infinitely leſs good, ſhould this puniſhment ceaſe; it muſt be the dictate and choice of infinite benevolence, thus to puniſh. And that muſt be a very partial, imperfect, defective goodneſs, which, in this caſe, would give up the greateſt general good, for the ſake of an infinitely leſs good to ſome unworthy individuals: Such a diſpoſition is not true benevolence, but the contrary. This has been obſerved before, and it is preſumed is evident, beyond all poſſible doubt. Therefore,

Anſ. 3. The generous, benevolent mind, which deſires and ſeeks the greateſt good of the whole, the glory of God, and the greateſt glory and happineſs of his kingdom, muſt chuſe, and be pleaſed with that juſt, eternal miſery of the wicked, which is ſo neceſſary to promote this, to the higheſt degree: And the greater and more generous and benevolent the mind is, the more pleaſure will it take in ſuch a plan. And he only,

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whose heart is contracted, partial and selfish, and, consequently, an enemy to the greatest general good, will object and oppose it.

All will allow, there may be wisdom and goodness in subjecting a person to a great degree of deserved evil, in order to promote his unspeakably greater good; so that the evil he suffers, becomes the means of his immensely greater happiness forever; and that this is vastly preferable to no suffering and misery. In this case, therefore, the misery suffered is, on the whole, a good; it being the necessary means of making him unspeakably more happy, than he could have been, had he not suffered. For that which is the necessary means of so much good, though *in itself* undesirable and evil, is, in this connexion, a real good.

This may serve to illustrate the case before us: Here indeed, the person who suffers does not enjoy the good of which his sufferings are the means; but the happy part of the community. Nevertheless, when we consider, that they who are miserable, suffer justly, and this becomes the means of infinitely greater good to the whole; we must be sensible, that, as in the case proposed, suffering is much preferable to no suffering, and, on the whole, becomes a great good; it must be so in the case under consideration. For the evil is, in itself, no greater, from those particular persons suffering, and not others; and the good, of which those sufferings are the means, is as great and desirable, as if they who enjoy it had themselves been the subjects of the sufferings, were this possible.

II. It may be queried, Whether it be not undesirable, and must not be considered as an unhappiness, that all this good cannot take place without any suffering? Would not this be infinitely better, and more agreeable, if it were possible? And surely this is possible with God.

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If it be not; muſt not this be croſſing, and the ſource of uneaſineſs and regret to the infinitely good Being, and to all his benevolent friends?

Anſ. 1. It is certain, that God hath taken this method to promote the higheſt good of the univerſe; by ordering things ſo, that a great degree of ſin and ſuffering ſhould exiſt, in order to it. Infinite benevolence ſeeks the greateſt good of the whole; therefore, if this could be effected as well, and to as great a degree, without any ſin or ſuffering, God would have prevented the exiſtence of theſe: Conſequently, all this ſin and miſery do take place, becauſe they are neceſſary to the greateſt good of the whole; ſo that it could not be obtained in any other way.

All muſt allow, that God will anſwer ſome good end by all the ſin and miſery in the world, which could not be ſo well anſwered without them; or confeſs, that his government and adminiſtrations are imperfect and unwiſe. And if the evil that has actually taken place is deſigned and neceſſary, to anſwer the moſt important and beſt end; then it may be as neceſſary, for the ſame reaſon, that it ſhould continue forever, to anſwer the ſame end, to the higheſt degree. And that it is ſo, and the reaſon of it, has been ſhewn above. This, therefore, being a known fact, cannot be diſputed. And we may hence fately conclude there is nothing undeſirable and diſagreeable in it; yea, we are certain there is not, if it be deſirable, that the greateſt good of the whole ſhould take place.

Anſ. 2. Infinite power is not an ability to effect impoſſibles, or to make contradictions conſiſtent: For not to be able to do this, is no defect of power, as theſe are not the objects of power, any more than ſound is the object of ſight. And there is nothing diſagreeable in this; but on the contrary, it would be undeſirable there ſhould be any ſuch power, were it poſſible. It

It is impoſſible that a creature ſhould be made capable of enjoying an infinite degree of happineſs, in an unlimited duration; juſt as impoſſible as it is that he ſhould be a God. Nor can creatures be happy, unleſs ſome method be taken, and means uſed, to make them ſo. Should any one aſk, Why every creature is not made to enjoy as great a degree of happineſs as his Creator? And why there are not millions of creatures more than there are, or ever will be? (For God cannot create ſo many, that this queſtion may not be aſked, Why did he not create more?) And why they might not all be thus happy, without any way being taken or means uſed to make them ſo? And whether it will not be eternally conſidered as an unhappineſs, and matter of grief and regret, that all this cannot be? He may be anſwered, That all theſe are in their own nature abſolutely impoſſible, as they imply a contradiction; and therefore not deſirable; but the contrary. For what is impoſſible, and implies a contradiction, is not deſirable: And therefore this can give no uneaſineſs to a perfect mind.

And is not this a ſufficient and ſatisfactory anſwer to the query propoſed? A Being of infinite power, wiſdom and goodneſs, can be under no reſtraint; and the higheſt poſſible good of the univerſe will be effected by ways and means that are moſt wiſe and beſt. This is all that a perfectly good mind can wiſh and deſire. And therefore, there can be no poſſible ground of the leaſt uneaſineſs to ſuch a mind; but every thing is perfectly ſuited to give it all the enjoyment and happineſs that can be deſired.

III. If it be granted, that endleſs puniſhment were neceſſary, and would anſwer all the good ends which have been mentioned, had there been no Mediator and Redeemer; yet, ſince the Son of God has, in the hu-

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man nature, ſuffered the curſe, even that which, conſidering his infinite greatneſs and dignity, is equivalent to the eternal ſufferings of men; ſo that God may be juſt, and maintain and honor his own character, law and government, in pardoning and granting complete ſalvation to ſinners, for Chriſt's ſake: And in his ſufferings may be ſeen clearly diſplayed, all thoſe things that have been mentioned, as manifeſted in the endleſs puniſhment of ſinners: And ſince the merits of Chriſt are as ſufficient for the ſalvation of *all*, as of only a part of the human race: Since all this is true, it is queried, Why it is neceſſary, or proper, that any of mankind ſhould ſuffer eternal puniſhment? Are not all the ends of ſuffering anſwered, in the ſufferings of Chriſt? What need then is there of endleſs puniſhment?

Anſwer. It is granted, that the mediation and ſufferings of Chriſt, have ſo far anſwered the law, and the end of the puniſhment therein denounced againſt ſin, that God may, conſiſtent with his character and law, pardon and ſave every one of the human race, who believes in Chriſt, being heartily pleaſed with his mediatorial character and works; as by his ſufferings for ſinners, the ſame, and as much regard and honor is paid to the divine character, law and government, as if they had ſuffered forever: And hereby are manifeſted the infinite evil of ſin, and the infinite ill deſert and miſery of the ſinner; and the wonderful love and grace of God, &c. And therefore, in this view and ſenſe, what Chriſt hath done and ſuffered for man, is as ſufficient for the ſalvation of any one, as of another, and for *all*, as for part of the human race.

Nevertheleſs, this does not lay God under the leaſt obligation actually to ſave all: And it ſtill remains for his infinite wiſdom and goodneſs to determine this; whether all ſhall be ſaved, or only part of mankind:

And

And if but part, how great a part, and what individuals shall be included in that number; so as shall in the best manner, and highest degree, answer the ends of redemption, and promote the greatest good of the whole.

And though the sufferings of Christ do lay a sufficient foundation for the salvation of sinners, and make a bright and glorious display of those truths which have been mentioned, relating to the divine perfections, law, sin, &c. yet, the eternal sufferings of some of the human race may be necessary, to make and continue a manifestation of these things, to the best advantage, and so as to promote the greatest happiness of the blessed; yea, in all respects, as necessary, as if Christ had not suffered; necessary, in order to complete, or fully accomplish the ends of Christ's sufferings; so that redemption by Christ would, without this, be very imperfect; as all the ends of divine wisdom and goodness could not be answered, if all were saved. And that this is really so, is abundantly evident, from what has been said concerning the ends that will be answered by eternal punishment, in the preceding section. *

The sufferings of Christ are a peculiar and striking manifestation of the sacredness of the divine law, God's hatred of sin, and the infinite evil and malignity of it, &c. A manifestation, which could not have been so fully made, had not Christ suffered as he did. Nevertheless, the eternal sufferings of sinners are suited, in many respects, to instruct and affect creatures, as the sufferings of Christ alone could not; and the former are necessary to be joined with the latter, that the display and instruction may be most full and complete. The sufferings of Christ were temporary, and soon over; and though they will never be forgotten, yet they cannot be so clearly in view, as the present, constant, endless suf-

* See page 151, 152, 153, 154.

ferings of the wicked; and the latter will be the means of keeping up a more clear and fresh view of the former, than otherwise could be: And, at the same time, will be a constant, eternal exhibition before their eyes, of the infinite odiousness and misery of the sinner, when sin has its natural and deserved course and issue; which is so necessary, in order to a proper, full and most affecting view of the power and worthiness of Christ; the efficacy of his mediation; the greatness of the salvation by him, and his infinite love and grace in dying to save sinners, &c. which has been particularly considered above.

It hence appears, that the sufferings of Christ for sinners, and the abundant sufficiency of his merit for their salvation, render eternal punishment not the less necessary, but, in all respects, more so; and unspeakably more important and useful, as it is necessary to make this salvation most complete and glorious, and answers more important ends, than it could, had there been no salvation for sinners by a Mediator.

But this may be further illustrated by the following particulars:

1. If all the human race were saved, it never could be seen, as now it will be, how exceeding perverse and obstinate men are, in their sins. In the eternal destruction of men, this will be set in the most clear and convincing light. God is using the greatest variety of means, with men of different ages, nations, and capacities, and in different and various circumstances, suited, in the best manner, to influence them, and bring them to repentance; urging them by infinitely weighty arguments and motives, to embrace the offered Saviour (which, by the way, could not be, in any measure, so strong and urgent, were there no eternal destruction, for the disobedient) and yet, in opposition to all these, they

refuse

refuse the offered salvation; abuse and trample upon divine love and mercy, and the Saviour himself, and madly rush on to eternal perdition. This will make a most bright and endless discovery of the infatuation, madness and malignity of sin, and the obstinacy and vileness of the sinner; which must have remained in a great measure out of sight, and never could have been so fully known, and realized by the saved, were there no awful instances of this, who shall suffer the consequences of it forever. If all did believe on Christ, and accept of the offered salvation, it never could have been so fully known, that men were obstinate and vile enough, to slight this salvation, and trample on Christ, under the greatest light and advantages; and perseveringly choose eternal destruction, rather than submit to the Saviour.

It is of the greatest importance, that this should be seen forever; that the redeemed may have a constant and increasing sense of the nature of sin, and know how far they were from salvation, notwithstanding all possible means and advantages; and realize the infinite power and grace of Christ, in their recovery; that they may give the glory to God, which is due to him, and enjoy redeeming love and grace, in it's full extent, sweetness and glory.

2. If all were saved, the real need, and absolute necessity, of an atonement for sin, in order to the salvation of men, would not appear in so clear a light, as it will do, in the eternal punishment of the impenitent. If all were saved, they would be in some degree sensible of the need of this atonement: But it would not appear so clear and certain, that there is no other possible way of salvation; and that all must have been miserable forever, had it not been for the atonement and redemption of Christ; as it now will, when all that slight and reject

this atonement, through this life, actually perish forever, without any possible remedy.

3. If all mankind were saved, the *sovereignty* of divine grace, in the salvation of men, would not be so manifest, as it now will be.

Indeed, grace or mere favor, is in it's own nature sovereign grace; that is, it is exercised towards those who have not the least claim, or desert of it. And the further a creature is from any desert of the favor granted; and the more unworthy and ill deserving he is, and the more he has done to provoke displeasure and wrath, the more sovereign is the grace. And therefore, the more the creature's ill desert *appears*, the more the favor granted *appears* to be mere sovereign grace; and the greater manifestation there is of the riches and glory of this.

But this will be made to appear, in the strongest light, to the redeemed, when they behold those in everlasting misery, as their just and deserved portion, who are no more ill deserving than themselves; and know that mere sovereign grace hath made the distinction; since, had it not been for this grace, they themselves would infallibly have run on to destruction, and been as sinful and miserable, as those who are actually lost; notwithstanding the offers of salvation made to them, and the means and advantages they enjoyed. Nothing can be better suited to keep this in the clearest view forever, than this *actual distinction*, made by divine grace, in saving some, while others are given over to deserved, everlasting destruction. And without this, or were all saved, the manifestation of this, would have been comparatively dark, and very imperfect.

From this view of the matter, it appears easy to see how important and necessary it is, that all should not be saved, in order that the Redeemer and redemption

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might appear in their true greatneſs and ſplendor; and the higheſt manifeſtation of glorious, ſovereign grace be made in the ſalvation of ſinners; and the greateſt happineſs of the ſaved promoted: Though, at the ſame time, it is not pretended, that any are able to diſcern *all the ends*, that divine wiſdom and goodneſs will anſwer, by this diſpenſation.

IV. If it be granted, that it is neceſſary, in order to render the work of redemption moſt complete and glorious, and the redeemed happy to the higheſt degree, that *all* ſhould not be ſaved: Yet, it is queried, Why there ſhould be *ſo few* ſaved; and almoſt all mankind loſt, notwithſtanding all that has been done for the ſalvation of men? Surely it cannot be for the greateſt good of the whole, to have the moſt of mankind deſtroyed, and but few have the benefit of redemption.

Anſ. 1. No man is in any meaſure able to determine what number, or what proportion of the whole, muſt be ſaved or loſt, in order to anſwer the moſt important ends; the ends that have been mentioned to be obtained by endleſs puniſhment, and many more which are now out of our ſight. If we knew the exact proportion between the ſaved and the loſt; and that the former were few, compared with the latter; this would be no more a ground of objection againſt the doctrine of endleſs puniſhment, than if the proportion was directly the other way. And to ſuppoſe, that the leſs the number of thoſe that ſhall be puniſhed is, ſo much the better, ſeems to be giving up the doctrine of endleſs puniſhment; and to ſuppoſe it would be, on the whole, beſt to have none loſt. Though *we* are utterly incompetent judges in this matter, infinite wiſdom can determine it, without the poſſibility of a miſtake. God knows what proportion of the human race, even the exact number, and what individuals, may be ſaved, conſiſtent with the

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greateſt good of the whole; and how many muſt be puniſhed forever, in order to anſwer the beſt and moſt important ends. And all have reaſon to acquieſce in his diſpoſal; and to rejoice that it will be determined by infinite wiſdom and goodneſs. And all *will* rejoice in this, who are friends to righteouſneſs, wiſdom, and benevolence; that is, friends to God, and his uncontrollable dominion. Man has no right or ability to judge what is beſt, in this caſe; or what will in fact be the iſſue, any further than God hath revealed it in his word.

Anſ. 2. We have no reaſon to conclude, from the word of God, that but few, or a very ſmall part of mankind will be ſaved: But, from *that*, there is reaſon to believe, that many more of the human race will be happy, than miſerable.

It has indeed been believed by many, that the number of the redeemed will be very ſmall, compared with thoſe who will periſh; partly from ſeveral paſſages of ſcripture; and partly from what has taken place in the world hitherto; as the church of Chriſt has been comparatively very ſmall, and but few have appeared to walk in the narrow way which leadeth unto life. But when thoſe ſcriptures, and this fact, are carefully examined, and compared with other parts of ſcripture, it will doubtleſs appear, that no ſuch thing can be inferred; but the contrary.

Our Saviour ſays, "Strait is the gate, and narrow is the way which leadeth unto life, and *few* there be that find it." And, "Many are called, but *few* choſen." And he calls his diſciples a *little flock*. Chriſt in theſe words ſpeaks of the then preſent time, and of what took place, at that time; and does not ſay, that but few of mankind, compared with the whole, ſhall ever find the way to life, and be choſen to ſalvation; or that his church ſhall always be a little flock: But he has ſaid

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the contrary. He repreſents his church by a "Grain of muſtard ſeed, which a man took and ſowed in his field; which indeed is the leaſt of all ſeeds; but when it is grown, it is the greateſt among herbs, and becometh a tree; ſo that the birds of the air come and lodge in the branches thereof." And he likens it "Unto leaven, which a woman took and hid in three meaſures of meal, till the whole was leavened." Denoting, that though it was ſmall in its beginning, it ſhould increaſe and become great, and fill the world. And the ſame thing is repreſented in Daniel, by a ſtone cut out of the mountain without hands, which became a great mountain, and *filled the whole earth*. And the ſame is expreſſed in the following words; "And the kingdom and dominion, and the greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the ſaints of the Moſt High. The kingdoms of this world are become the kingdoms of our Lord, and of his Chriſt." According to this, the time is coming when all nations ſhall be the ſervants of Chriſt, and the world ſhall be full of his people; agreeable to many other prophecies of the ſame thing, too many to be recited here. "And it ſhall come to paſs *in the laſt days*, that the mountain of the Lord's houſe ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills; and *all nations ſhall flow unto it*. For the earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea."

They who have attended well to the Bible muſt be ſenſible, that the time is yet to come in which ſalvation by Chriſt ſhall take place, as it never has yet done; his church ſhall flouriſh and fill the world; and Satan's kingdom be utterly deſtroyed in the earth. And this happy and glorious day of ſalvation ſhall continue *a thouſand years*. In this thouſand years of peace and

proſperity.

prosperity, when the people shall be *all righteous*, mankind will naturally propagate and multiply, as they never yet have done, and fill the whole face of the earth; so that there will be many thousand times more living in the world at one time, than there ever yet have been. It is easy to shew, that in such a state, many more people will exist in a thousand years, than have existed before; yea, many thousands to one; supposing this thousand years shall be the seventh thousand years of the world; which supposition is agreeable to scripture. If the greater part that live in the preceding six thousand years, do perish; yet if all, or most, who shall exist in the seventh thousand years, shall be saved, there will, on the whole, be many more of mankind saved, than lost; yea, it may be, many thousands to one. But as this does not so immediately affect the subject we are considering, it is needless to enlarge upon it here.

The reader has now the doctrine of endless punishment laid before him, as it is revealed, and abundantly asserted in the word of God: And the justice of this punishment, and necessity of it, in order to answer the most important purposes; to render the work of redemption most complete and glorious, and promote the highest good and happiness of the universe; so that it is a real good, and necessary part of the most wise and benevolent plan; and therefore most pleasing to infinite goodness, and best suited to excite the joy and praise of every benevolent mind. *

* And in this light may be seen the absurdity of that enthusiastic harangue of Mr. *Jeremiah White*, who lived in the last century, lately published in Boston [see *Salvation for all men*. p. 1, 2, 3, 4.] which may well be considered as the very dregs of the enthusiasm, and religious frenzy, which took place, to so great a degree, in his day. He was himself so pleased and charmed with his scheme of *universal salvation*, that

that in a conceit of his own ſuperior benevolence he expreſſed himſelf with fanatic complacence and joy; and then exclaims, "He is not a chriſtian, he is not a man, he hath put off the tenderneſs and bowels of a man, he hath loſt humanity itſelf, he hath not ſo much charity as Dives expreſſed in hell, that cannot cry out, THIS IS GOOD NEWS IF IT BE TRUE!"

As Mr. White cannot now anſwer for himſelf; his voucher, who introduces this as an inſtance of the author's ingenuity, piety and benevolence; and all the advocates for temporary future puniſhment, in oppoſition to endleſs may be deſired to anſwer and clear up the following difficulties, which ſeem to attend their ſcheme.

If he who has any benevolence, will be pleaſed with the news, that there is no ſuch thing as endleſs puniſhment; will he not be glad to hear, that there is no future puniſhment at all? And will he not be ſorry, that there ever have been, & ſtill are, ſo much ſin and miſery in the world; and muſt not this be matter of grief to him to all eternity, whenever he thinks of it? And why muſt not the infinitely Benevolent Mind be in the ſame way affected with this, to an infinitely greater degree?

According to this, it would be much beſt, and moſt pleaſing to the benevolent, to have no ſuch thing as ſin or miſery in the univerſe. Why then is there any ſuch thing? How can it be accounted for, that they ſhould take place, under the all-perfect government of an infinitely benevolent Being?

If it be ſaid, Theſe have taken place under God's government, when he was able to have prevented their exiſtence, in order to anſwer ſome good and important ends, which could not be accompliſhed without them; ſo that it is on the whole, beſt they ſhould exiſt, as they have done; and will iſſue in the greateſt general good: It will be then aſked, If ſuch a degree of ſin and miſery as has taken place, and will take place to the end of the world, and after the day of judgment, in a long, though temporary puniſhment, be neceſſary to promote the higheſt general good; why may not endleſs puniſhment be as neceſſary, and more ſo, to promote the higheſt poſſible general good? Who is able to ſay, who *dare ſay*, it is not? If any preſume to do it, let them anſwer what has been ſaid above, to prove the contrary: And, which is of more importance, let them ſhew that it is not declared in

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ſacred writ: Or let them anſwer it to their Maker at the laſt day.

It is further and more particularly aſked, Why there will be *any* future puniſhment? What end will this great temporary evil anſwer?

If it be anſwered, That this is neceſſary in order to reclaim, and bring to repentance, thoſe who in this life were obſtinate, and perſevered in rebellion: It is ſtill aſked, Why God does not, by the power of his ſpirit and grace, bring all to repentance and converſion in this life? He does it in ſome inſtances; and he is equally able to do it in *every* inſtance, and bring *all* to cloſe with Chriſt in this world: Why then does he not do it, and effectually prevent all that dreadful ſcene of ſin and miſery, which muſt take place in a long puniſhment? Such a puniſhment has no more tendency to bring them to repentance, than the means uſed with them in this world; yea, it may be made evident, it hath not ſo much, if any. And it is certain no means will effect it, without divine influence; and God muſt, by this, convert them, after all, and ſave them by the waſhing of regeneration, and the renewing of the Holy Ghoſt. Why then is not this always done in this life, if done at all; and all future puniſhment prevented?

If it be ſaid, This future, temporary puniſhment is neceſſary for God to ſhew his wrath againſt ſin, and his juſtice in puniſhing the ſinner according to his deſert: And as he can deſerve only a temporary puniſhment; when he has ſuffered that, he will be delivered. Mr. White ſays ſomething like this, when he ſpeaks of "All the methods which God uſes in his holy and glorious wiſdom and prudence, *in giving way to the entrance of ſin*, and then *inflaming the anguiſh of it by the law*, that he may thereby have occaſion *to glorify his wrath* againſt it, *and his juſtice*; and ſo make his way *to the more glorious illuſtration of his grace and love in the cloſe.*" This excites the following obſervations and queſtions.

1. If ſin deſerves an endleſs puniſhment, then in order to God's ſhowing his diſpleaſure, ſo as "to glorify his wrath againſt it, and his juſtice," he muſt inflict ſuch a puniſhment. To inflict an infinitely leſs puniſhment than the ſinner deſerves, will be ſo far from glorifying the wrath and juſtice of God; that it will make a contrary appearance, and look as

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if God hated sin infinitely less than he does; and that sin does not deserve endless punishment; and that justice is satisfied with something infinitely short of it. How then can God glorify his wrath against sin, and his justice, in punishing it; unless he inflict an endless punishment?

If the subject of a king should blaspheme him, and seek to ruin his whole kingdom; and the king should punish him, only by laying a fine on him of *one penny*; would not the language of this be, that he looked on his character and kingdom to be worth no more than one penny; and that in this punishment was a proper expression of his wrath against the criminal, and a glorious exercise of justice; this being all he deserved? Would this be *glory*, or *disgrace*?

Let it be *proved* then, that no sinner can *deserve* endless punishment, before any thing is said of God's glorifying his wrath and justice, by a temporary punishment.

2. If sin deserves only a temporary punishment, then, when the sinner has suffered this, even as much as he deserves, justice is fully satisfied, and he has no more ill desert, and must, in *justice*, be delivered. How then does his deliverance and salvation make a "more glorious illustration of God's *grace and love* in the close," than if the creature had never sinned, and had not been punished? Yea, Is there *any* grace and mercy manifested in this? Surely no. For grace and mercy is favor shewed to the ill deserving; and not doing what justice requires. And if the sinner has suffered all the punishment he deserved, so that his guilt and ill desert is entirely done away, and he has no more of it than Adam had, when he was first created; what need has he of the atonement of Christ, and salvation by him, any more than Adam had before he sinned? What need then was there of Christ, in order to the salvation of all men, and what hand or glory will he have in the deliverance and salvation of those who have suffered all they deserve for their sins?

These questions and observations arise from it's being allowed and said, in order to account for the sin and misery that have actually taken place, That God could have prevented their existence, but did not, because they are necessary to answer good and important ends. This is allowed by Mr. White, and many others, who deny the endless duration of future punishment.

But

But there are others, who take another method to account for the introduction of ſin and conſequent miſery, and their continuance in the world; and to make this conſiſtent with divine goodneſs, while they deny that endleſs puniſhment is conſiſtent with it; they ſay, God could not prevent ſin and conſequent miſery, conſiſtent with the moral agency and freedom of man; and therefore, in conſequence of creatures being made and continued free agents, ſin was introduced. And as the methods taken to reclaim men in this life are, in many inſtances, ineffectual; they will be puniſhed in the future ſtate, till they ſubmit, and obtain deliverance.

This notion is ſo inconſiſtent with the bible, and contrary to all reaſon, that it is difficult to conceive, how any man who has the uſe of theſe, ſhould embrace it, and reſt ſatisfied. The ſcriptures repreſent God as ſupreme, and infinitely above control, doing what he pleaſes in heaven and on earth; and having the hearts of men in his hands directing and turning them as he pleaſes; even turning them from ſin to holineſs, and working in them to will and to do, &c. And that God does all this, conſiſtent with their freedom and accountableneſs for all their moral exerciſes and conduct. And what reaſonable man would chuſe to have a God, who is at the control and beck of his creatures, not able to give them their rights, and maintain his own ſupremacy; ſo that he is obliged, in a great degree, to give up his dominion into their hands, and ſuffer them to introduce that, which he would with all his heart prevent, were he able!

But not to dwell on this, which is not directly to the preſent purpoſe; it is now to be inquired, Whether this ſcheme is in any degree favorable to the doctrine of the ſalvation of all men.

If God could not prevent ſin, conſiſtently with the freedom of man, how can he recover men from ſin, when they have once fallen under the dominion of it, and not infringe on their freedom? If he could not keep ſin out of the world, what evidence is there, that he can clear the world of it, and put an end to the rebellion, after it has had ſuch a mighty ſpread, and continued ſo long? Is it not probable; yea, even certain, that it will continue forever, notwithſtanding any thing he can do? Therefore, if it be certain that God

does

does all he can to bring all men to holineſs and happineſs; what evidence is there, that this will ever be effected? If all the means uſed with men, in this world, be not ſufficient to bring them to repentance, and 'tis ſuppoſed God uſes the beſt means, and takes the beſt and moſt likely methods, and 'does all he can, to effect it; what evidence is there that he will ever be able to recover all men from ſin, by any means whatſoever? Is it certain, is it probable, that any degree or length of future puniſhment will be ſufficient to effect this, ſince all other more likely means fail? This cannot be. And if it was *certain*, that future puniſhment would bring all men to repentance; what ſecurity can there be, that they will not relapſe into ſin, and oblige their Maker to continue their puniſhment; and what end can their be of this, ſo long as God cannot prevent ſin, conſiſtent with the freedom of his creatures? There can be no poſſible ſecurity againſt ſin, and puniſhment without end, on this plan, unleſs God ſhould annihilate all the moral agents he has made, and ſo put an eternal end to his moral government! Is not this a poor, miſerable foundation, upon which to build an aſſurance of the eternal happineſs of all men?

Let the advocates for the ſalvation of all men give a fair and ſatisfactory anſwer to all theſe queſtions, and to what has been produced againſt this doctrine in the foregoing ſheets; and remove all theſe difficulties from their ſcheme. Or, if they cannot do this, let them give up their dangerous notion, and admit the belief of endleſs puniſhment, and that ſcheme of divine truth, ſo conſiſtent with the word of God, and ſo plainly and abundantly inculcated there; which reflects ſuch glory on the Divine character and gives a rational, ſatisfactory account of the introduction of ſin and miſery, under the moſt wiſe and happy government of JEHOVAH; and the continuance of them forever, for the greateſt good of the whole; and againſt which, there can be no reaſonable objection.

SECTION

SECTION VI.

CONTAINING Inferences from the Doctrine of endleſs Puniſhment, and a practical Improvement of it.

I. THE doctrine of endleſs puniſhment being thus eſtabliſhed from the holy ſcriptures, and vindicated and ſupported by reaſon; it follows, that all thoſe doctrines, and that experimental or practical religion, which are inconſiſtent with this doctrine, are falſe and deluſive.

If we were able to take a thorough, comprehenſive view of the ſubject, and examine it without any prejudice and darkneſs; it would doubtleſs be found, that no falſe ſcheme of religion, in doctrine or practice, can ſtand this teſt, and be reconciled, in all its parts, to *this doctrine*; but that all ſuch ſchemes do claſh with it; however ignorant of it they may be who embrace them, and attempt to blend this doctrine with thoſe that do really oppoſe it. And it will appear, that *true religion*, including principles and practice, *the religion of the Bible*, and that only, is, in every part, conſiſtent with God's puniſhing the wicked forever; ſo as to bear a friendly aſpect to, and truly approve it. By this teſt, then, every doctrine and all hearts may be tried.

Here many particular doctrines, and different ſchemes of practical religion, might be brought into view, and examined by this teſt: But this will be omitted; and only one general character of all falſe religion mentioned, and tried by this rule: That is, *ſelfiſh religion*, as oppoſed to all diſintereſted, public affection. It is eaſy to ſee that ſelfiſhneſs cannot be reconciled to eternal puniſhment, on thoſe grounds, and for the reaſons, aſide from which, or were it not for them, it would be undeſirable, and not reaſonable, viz. The glory of God

and

and the greateſt general good. As endleſs puniſhment is neceſſary to promote this, God approves of it, and has ordained it: But *in this view*, it is wholly oppoſed to ſelfiſhneſs: For that pays no regard to the honor of God, or the general good; but ſeeks only a private intereſt: And conſequently, all ſelfiſh religion does oppoſe endleſs puniſhment. And it hence appears, that true religion conſiſts in that benevolence, and that public, diſintereſted affection which is implied in it, which deſires and ſeeks the glory of God, and the greateſt public or general good; ſo as to ſubordinate *all* to this, and be reconciled to *that*, and acquieſce in it, let it what it will, which is beſt ſuited to anſwer this end, and oppoſes every thing, ſo far as it appears to be oppoſed to this: And that every degree of that ſelfiſhneſs, which is oppoſed to ſuch benevolence, is oppoſed to God, and all his inſtitutions and ways.

II. It may be hence inferred, that to believe and teach the ſalvation of all men is very dangerous and hurtful. This appears to be ſo, as it is contrary to the truth, ſo clearly revealed in the ſacred oracles: Since every error, eſpecially one ſo groſs, and of ſuch magnitude, muſt be dangerous, and of an evil tendency.

They whoſe religious exerciſes, whoſe love to God &c. have their foundation in a belief, that there is no ſuch thing as endleſs puniſhment, and that all mankind ſhall be happy forever; ſo that the belief of the contrary would put an end to all their love and religion, are certainly in a very dangerous way. All their religious affections, their love, hope and joy, will periſh forever, when they are made to *know*, that the wicked ſhall go away into everlaſting puniſhment: And they will be found enemies to the true God, and his wiſe adminiſtrations, and only fit to be caſt into that everlaſting fire. And all thoſe, whoſe hope of future happineſs

pineſs is wholly founded on a belief and confidence, that none ſhall be miſerable, are in a moſt dangerous ſituation. Their truſt and confidence will periſh: Their hope is as the ſpider's web, and ſhall be as the giving up of the ghoſt: This deluſion now ſhuts their ears, and fortifies them againſt all warnings adapted to excite their fears, and awaken them to fly from the wrath to come; and has a direct & mighty tendency to ſink them down into careleſſneſs, and neglect of all religion; and to encourage them in worldly, and vicious gratifications and purſuits, while they flatter themſelves, and ſay, "We ſhall have peace, though we walk in the imagination of our heart, and add drunkenneſs to thirſt."

It is ſo evident, from reaſon and obſervation, that this is true of the doctrine, *That there is no puniſhment for the wicked in the future ſtate*: That not only they who believe their puniſhment will be endleſs; but thoſe who think it will be temporary; though it may be long and dreadful, without heſitation pronounce the former a licentious, dangerous doctrine; * while they who hold the latter, ſay this has no ſuch bad tendency.

But, if this ſubject be properly conſidered, it will doubtleſs appear, that the latter has the ſame, and an equally bad, and dangerous tendency, with the former.

We find that when ſinners are awakened to a ſenſe of their danger and the evil caſe in which they are, ſo as to think in earneſt of reformation and embracing the goſpel, in order to ſalvation; it is always under ſome conviction and ſenſe of *endleſs* miſery, as the certain conſequence of perſiſting in their evil ways. And if they can be made to believe there is no ſuch puniſhment; but that they ſhall certainly be happy forever, whatever be

* It may be added, that, on this principle, all oaths, or ſolemn appeals to God for the truth of what men ſay, which are

be their character and conduct in this world; this will remove their great attention and preſſing concern; and give them eaſe, while they go on in their ſins. And every perſon, who has been in any degree properly attentive to his eternal intereſt, and will conſult his own feelings, muſt own, that it is unſpeakably more dreadful and alarming, to think of being loſt and miſerable FOREVER, and view himſelf in the utmoſt danger of it, than to ſee himſelf in danger of only a temporary puniſhment. The awakened ſinner, in fearful expectation

are ſo neceſſary in civil government, are perfectly uſeleſs. For he who ſweareth falſely has no judge or future judgment to fear or regard; and will be as happy in the future ſtate as he who feareth a falſe oath. And no degree of unfaithfulneſs, deceit and unrighteouſneſs, or indulgence of any luſt whatever, will be the leaſt diſadvantage to a man, after he leaves the body. And no fear of any evil, after death, can take place, to be the leaſt reſtraint from putting an end to his own life, or the life of others: But the confident expectation of happineſs in the other world, becomes a ſtrong inducement to put himſelf, and thoſe nearly connected with him, out of this world: Eſpecially, when worldly circumſtances and proſpects are dark and diſagreeable; that he may free himſelf and them, from the evils of this life. Therefore, if it were poſſible that this doctrine ſhould be really believed and ſpread, would it not ſap the foundation of civil government, introduce the greateſt evils in human ſociety, by the prevalence of the unreſtrained luſts of men; put an end to all mutual confidence of men in each other; and promote ſuicide and murders innumerable? According to this doctrine, the greateſt enemy of God in the world has the ſtaff in his own hands; and whenever the indulgence of his luſts has rendered this life diſagreeable, he may defy the puniſhing hand of his Maker, and puſh himſelf into perfect and endleſs happineſs, in a moment! This is obſerved, not as an argument, or *from the leaſt deſire*, that the civil power ſhould be exerted to put a ſtop to this doctrine: But to demonſtrate the tenet to be a groſs deluſion, which is pregnant with ſuch fatal evils to human ſociety.

of deſtruction, as the conſequence of the way he has taken, will expreſs the feelings of his mind, in the following language. "O! If the deſtruction which is like to be my portion were not *endleſs*, it would be tolerable and light, compared with being miſerable *forever*. The thought of this drinks up my ſpirit, and draws over my ſoul a horrid gloom, and ſinking deſpair; and fills it with anguiſh and torture, which nothing elſe could do. If I could be ſure this puniſhment will ever come to an end, and I be forever happy, after all; this would be better than ten thouſand worlds to me; and turn all my ſorrow and diſtreſs into peace and joy." And let ſuch a ſinner be perſuaded that this is true, and his concern, that laid him under great reſtraints before, will ſubſide, and his ſtrong averſion to holineſs, and powerful, preſſing inclination to indulge his darling luſts, and live in ſin, will hold him faſt in this courſe, with a great degree of ſecurity and eaſe. And he is never like to be alarmed again, or perſuaded to alter his courſe, by all the terrors *they* can preach to him, who tell him, he is in no danger of endleſs miſery, but, let him live as he will, he muſt be eternally happy. ‡

If the ſinner be told, and is made to believe, that though he live and die in his evil courſes, he will be puniſhed

‡ It has been ſaid, That a long future puniſhment, including very great and terrible ſufferings, even till the ſinner is brought to repentance, is ſufficient effectually to reſtrain men from their wicked courſes; yea, *more effectually*, than endleſs puniſhment; becauſe the latter is *incredible*, and will not therefore affect the mind. But is not this ſaid in oppoſition to the higheſt reaſon, and all experience? Whether endleſs puniſhment does "exceed all belief," let him judge who has peruſed the preceding inquiry. And it is eaſy to ſee, that the fear of a finite puniſhment muſt have unſpeakably leſs influence on the ſinner, than of an endleſs one, if it will have any at all, in this caſe.

puniſhed in the future ſtate, only till he is willing to re-
pent; this will be no matter of terror to him, or hav-
the leaſt tendency to reform him; but the contrar-
to an amazing degree: For he is diſpoſed to thi-
himſelf not very guilty and ill-deſerving; and that h-
luſts and vicious courſes are in a great degree innoce-
and harmleſs; and therefore, that his puniſhment wi-
not be very great. Beſides, he has ſo good an opini-
of himſelf, that he has not the leaſt doubt, but he ſha-
be willing to repent immediately, when the preſent o-
jects of his luſts and purſuits ſhall be at an end, and h-
can have no more pleaſure and happineſs in the way o-
ſin; and conſequently, it is impoſſible to make hi-
fear any length of puniſhment, on this plan, o- even an-
at all; becauſe he is confident he ſhall eſcape it all, b-
repentance and ſubmiſſion to God. Therefore, th-
threatning of *ſuch* a puniſhment, will have no more i-
fluence on the ſinner, to awaken and reform him, tha-
none at all; while he is aſſured he ſhall have everla-
ing happineſs, and ſhall ſuffer no longer than he ſha-
continue obſtinate and impenitent.

How many millions of ſinners have there been, wh-
have quieted their fears, and encouraged themſelves t-
go on in vicious courſes, by preſuming, that in the-
laſt moments they would repent and cry for mercy,
they did not do it before; and that they ſhould the-
find favor with God, when they could enjoy the ple-
ſures of ſin no longer? And if this preſumption has gi-
en ſuch encouragement to continue in ſin, when the-
had no ſecurity that they ſhould have opportunity t-
repent, or aſſurance that God would then regard them i-
in their laſt moments they ſhould cry to him for mercy
How much more encouragement to licentiouſneſs is gi-
en to ſinners, by aſſuring them from the word of Go-
that they ſhall be eternally happy, be they as vicious a-
they

they will, in this life; and that they ſhall not ſuffer a minute longer than they continue impenitent; and ſhall have as good and better opportunity to repent and cry for mercy, in the other world, than they have here, as they will not have the ſame tempting objects and allurements to ſin, nor can have any pleaſure or advantage by it; and it can never be too late to repent?

This being the caſe, it is no wonder it is confirmed by fact and experience. Where is the perſon, who has been awakened, and reformed from a courſe of ſin, by being told, that if he did not repent and reform in this life; though he muſt after all be eternally happy; yet, he ſhould be puniſhed in the other world, till he was willing to repent and be happy? It is preſumed no ſuch perſon is to be found, nor can the argument be given up, till ſome inſtances to the contrary are produced: Eſpecially, ſince there are ſo many inſtances, on the other ſide, to confirm it. Who are the perſons that are moſt pleaſed with the doctrine of univerſal ſalvation, and forwardeſt to embrace it? The moſt ſober, virtuous, benevolent people, or they who are at the greateſt diſtance from all this? And what improvement is evidently made of it by multitudes? Is it not to flatter and confirm them in licentiouſneſs? Is it not peculiarly ſuited to this corrupt age? And does it not promiſe to promote, as far as it ſhall ſpread, a torrent of libertiniſm, in the practice of all manner of vice and wickedneſs? Every ſerious, attentive perſon will eaſily decide theſe queſtions.

How can that doctrine be agreeable to the goſpel, repreſented by Chriſt and the inſpired writers, as not ſuited to pleaſe wicked men; but to excite their diſpleaſure and hatred; which is ſo very agreeable to wicked men and infidels now; ſo that they will rather renounce the bible and turn Deiſts, than give it up? Yea, all open enemies to the ſacred oracles, if they believe

lieve a future ſtate, are friends to the doctrine of [illegible] verſal happineſs.

Can that doctrine be agreeable to Chriſt, or diſpleaſing to the devil, which is ſo [illegible] in this world, and has ſuch magnificent [illegible] and confirm them in their evil courſes?

III. In the light of eternal puniſhment, we have the moſt affecting ſight of the awfully dangerous, and extremely miſerable and wretched ſtate of all thoſe who are in their impenitence, going the broad way that leads to this deſtruction: And hence learn, what tender concern, and bowels of compaſſion ought to be exerciſed towards them; and the reaſonableneſs of being ready and engaged to take all poſſible pains, and uſe all proper means, that they may be plucked as brands from everlaſting burnings.

There are many inſtances of great temporary calamity and wretchedneſs, in this world, which render perſons objects of moſt ſenſible compaſſion. Such inſtances of miſery often moved the compaſſion of our benevolent Saviour, when he was on earth; and he wrought many miracles for their relief. But this miſery is nothing to that now in view. All the evil that men ever did, or can ſuffer, in this world, bears no proportion to the evil caſe of one ſinner, who is caſt into hell; from whence he cannot be delivered, ſo long as God ſhall exiſt. This evil, indeed, is not yet actually come upon them; but they are in the utmoſt danger of it, and will ſoon have it fixed upon them forever, unleſs, by ſome means, they can be recovered from their preſent courſe. This caſe then, above all others, calls for the compaſſion of the benevolent; and is moſt ſuited to raiſe it to the greateſt height, and animate to the moſt earneſt and unwearied endeavours, to relieve and ſave them. The compaſſion of St. Paul was excited

cited, by seeing men in this case, which caused "great heaviness, and continual sorrow in his heart;" and engaged him to "warn every one night and day with tears," and made him willing to do and suffer any thing, "If *by any means* he might save some;" and led him even to wish himself accursed from Christ, if this might effect the salvation of his brethren the Jews.

It is owing to unbelief, and great stupidity and senselessness, respecting eternal punishment, that they who are exposed to it, so that nothing but the tender thread of life, liable to break every minute, holds them up from this destruction, can make themselves easy, and feel so secure; and do not lament and weep, and turn their laughter into mourning, and their joy into heaviness; and fall into the greatest distress and horror. And what but an awful degree of this same stupidity, can be the reason, that the benevolent friends of mankind are not more affected with the misery of the wicked; and so little moved with compassion, while they are daily surrounded by such infinitely miserable objects; and are so negligent of means, that might be used for their relief?

Who can fully express the unreasonableness and folly of exercising great concern and anxiety about temporal calamities; and taking much pains to prevent their coming on near relations and friends, or deliver them from those which are upon them; while there is not the least concern, nor any pains taken, to deliver them from infinitely greater evil, even eternal destruction.

Is there not a great degree of practical denial of the doctrine of eternal punishment, among professing christians; while they feel and express no more tender concern and compassion for sinners, who are in such imminent danger of this punishment, if it be a reality; and use no more means to reclaim and save them? How

ought

ought they to put on bowels of mercies and kindness towards them, and treat them with the greatest love, tenderness and compassion, patience and longsuffering, while they are taking the most likely methods for their help? If Christians were thoroughly attentive to this, and did express their compassion for sinners, in all proper ways, it would remove one argument many think they have, that there is no such punishment; viz. That Christians themselves do not appear really to believe it, while they profess to do it: And it would tend to make eternal misery more of a reallity to them, and to gain their attention, and affect their hearts.

How unbecoming the profession of Christians is it, to be unmoved and inactive in this case! Especially, to converse and conduct so as tends to prevent the salvation of others, and destroy them forever! Instead of being with Christ, and gathering with him; they are against him, and doing the work of the great destroyer of souls. And how guilty must the ministers of the gospel and parents be; what an unbecoming and monstrously cruel part do they act, when, instead of faithfulness and benevolence to the souls immediately under their care, they speak and conduct, in a manner which tends to their eternal ruin, and so become their destroyers! These not only imitate *the destroyer*; but their sin in destroying souls forever, is, in many respects, much more aggravated, than his.

IV. This subject will be closed with the following address:

First, To those who have been by some means led into a disbelief of the doctrine of endless punishment; and those who are in doubt about it; and do not yet determine, whether there will be any such punishment or not.

If any of either of these, have read the foregoing

ſheets, and ſhall be diſpoſed ſtill to read on; they are deſired ſeriouſly to conſider, whether the doctrine of eternal puniſhment is not as clearly revealed, and as well ſupported by ſcripture and reaſon, as any truth whatſoever; and what dangerous preſumption it is to reject it, until they can find a full and ſatisfactory anſwer to the ſcriptures and arguments, which have been adduced in favor of it. And ſuch muſt be warned of the danger of rejecting this doctrine, through prejudice; and a fond inclination and deſire, that the contrary doctrine ſhould be true. In this view, they are intreated to conſider the following things.

1. The ſcriptures repreſent the truth there revealed, as diſagreeable to wicked men; and that, for this reaſon, they are diſpoſed to diſlike and reject it. Our Saviour ſays, "*Every one* that doth evil, hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved." And ſuch are repreſented as "ſaying to the ſeers, *See not*; and to the prophets, Propheſy not unto us right things, ſpeak unto us SMOOTH THINGS, propheſy deceits, cauſe the holy one of Iſrael to ceaſe from before us." The Divine character is diſagreeable to them. Therefore, when the prophets prophefied falſely, the degenerate people *loved to have it ſo*, and greedily embraced the deluſion.

You who are conſcious you are yet in your ſins; that your hearts and practice are not conformable to the dictates of reaſon and word of God, ought not to conclude any doctrine to be wrong, becauſe it is not agreeable to your way of thinking, and is diſpleaſing to your inclinations and hearts. You muſt be cautioned, and warned of your danger, in the caſe before us. What if you ſhould, through the ſinful prejudice and evil bias of your minds, form your hopes of eternal happineſs upon the fond conceit that none will be miſe-

table

rable forever; and when it shall be too late, find yourself mistaken, and be plunged into that very endless misery, which you was persuaded had no existence; and perhaps even ridiculed those who asserted it! Take heed lest this awful disappointment, this infinite evil, come upon you.

2. The first lie that was told in this world, was in the words of Satan, the father of lies, to our mother Eve: "YE SHALL NOT SURELY DIE," in order to induce her to rebel against God, and ruin herself. And he has been propagating this lie and deception, among mankind, ever since; by which men have flattered themselves, that they should have peace, though they walked after the evil inclinations of their own hearts; and it has proved the ruin of multitudes. And have you not reason to fear; yea, may you not be certain, when it is asserted, that no man shall perish forever, for any sin he can commit in this life, though he obstinately persist in it till death; but, notwithstanding all possible rebellion, shall be happy forever; this is the same lie, revived and propagated by Satan, and those unhappy persons, who are taken in his snare? It certainly looks just like it: And are you willing to be taken in such a snare, and perish forever?

3. The sacred oracles represent wicked men as inclined to flatter themselves, that evil will not come upon them, when they are upon the brink of destruction. Psal. x. 6. "The wicked hath said in his heart, I shall not be removed; for I shall never be in adversity." Isai. xxviii. 5. "Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us." Deu. xxix. 18, 19. "Lest there should be among you a root that beareth gall and wormwood; and it come to pass *when he heareth the words of this curse*, that he bless himself in his heart, saying, *I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst.*" 1 Thess. v. 3. "For when they shall say, *Peace and safety*; then sudden destruction cometh upon them, and they shall not escape." This is the natural attendant of sin, thus to blind and delude the sinner; and lead him to flatter himself, that he shall escape the evil which is hastening upon him. And if you begin to lose the fears of future punishment, which perhaps you once had, and to think, and grow confident, that you shall have peace after e-

ternal life, tho' you walk after the imagination of your own heart, and indulge every luſt, have you not reaſon to think you are an inſtance of this very ſelf-flattery and deluſion, deſcribed in the ſcriptures now cited? If this be not the very thing, what can it be? Awake, and tremble, O ſinner, for verily, *Thou art the man!*

4. The character of *falſe prophets*, in the ſcripture, is, that they flatter men in their ſins, and propheſy ſmooth things, promiſing peace and ſafety to men, when deſtruction is coming upon them: And, on the contrary, the true prophets declared there was no peace to the wicked, and denounced evil and certain deſtruction which was coming upon them, unleſs they repented: And this recommended the former to the multitude, who careſſed and ſpoke well of them; and at the ſame time rendered the latter diſagreeable, and brought upon them hatred and ill treatment.

This obſervation might be illuſtrated by referring to a great number of particular paſſages of ſcripture.——————The attentive reader of the bible muſt be ſenſible of this. Only the following will be recited now. Jer. xxiii. 16, 17. "Thus ſaith the Lord of hoſts, Hearken not unto the words of the prophets that propheſy unto you; they make you vain. They ſay ſtill unto them that deſpiſe me, The Lord hath ſaid, *Ye ſhall have peace*: And they ſay unto *every one* that walketh after the imagination of his own heart, *No evil ſhall come upon you.*" Ezek. xiii. 10. Of falſe prophets it is ſaid, "They have ſeduced my people, ſaying, *Peace*, and there was no peace." Ver. 22. "With lies ye have ſtrengthened the hands of the wicked, that he ſhould not turn from his wicked way, *by promiſing him* LIFE."

Let thoſe who are now addreſſed, ſeriouſly conſider, whether they who promiſe eternal happineſs to you, whatever be your character in this world; ſo that you cannot miſs of it by any courſe of ſin whatever, do not take upon them the very character which the bible gives of falſe prophets: And whether they, who, on the contrary, hold forth endleſs deſtruction, as the certain portion of the impenitent ſinner; and thoſe other doctrines which are connected with this, and are ſo diſagreeable to wicked men in general, do not appear in the character of true prophets and teachers. And whether, by embracing the former, and rejecting and hating the latter,

ter, you will not act just as those deluded, wicked men did, who were pleased with the prophets who preached peace to them, and hated and persecuted those of the contrary character.

Be entreated to think of this, as you value your own souls, and would not be flattered to your *eternal* ruin. Think of it, with an unprejudiced, honest mind; until you are able to give a rational, satisfactory answer: And is it possible it should be in the negative?

5. When all the evidence from scripture, supported by reason, which has been produced; together with the preceding observations, are honestly considered and weighed; is it possible that any one should be able to stand forth and say, "I am *absolutely certain*, that all mankind will be eternally happy; and that he stands on a safe and sure foundation, who has no other ground but this, to build his assurance of everlasting life upon?" If you cannot do this, as you certainly cannot, unless your delusion be remarkably strong; but must own you are far from being absolutely certain that all shall be happy; then why will you adhere to this, and trust in such an uncertainty for salvation, however probable you may think the doctrine to be; and neglect the only way in which you may be *absolutely certain*, and build on the most sure ground?

God hath laid in Zion *a sure foundation*, a tried, precious corner stone; and whosoever believeth on him, shall not be ashamed of his hope, shall never be destroyed. Here is the most perfect security, established by innumerable express promises, made by him who cannot lie: He who believeth on Christ, with that faith which implies love and obedience to him, shall not perish, but have everlasting life. How unreasonably do you act; of what folly and madness are you guilty, if you neglect and refuse this great and sure salvation, which is offered to you; and you may be absolutely sure you shall have everlasting life, if you will accept of it; and trust to that which, at most, is no more than probable, and may fail you, after all! This is neglecting a certainty, for the sake of an uncertainty, at best, in an affair of the highest moment. Such conduct would be thought madness in any temporal, worldly matter; why then will you be guilty of it, when your whole, your eternal interest is depending? Indeed there

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is no probability that such folly and infatuation will end well; but a certainty, that if you take this course, and neglect Christ and the great salvation now, you cannot escape everlasting destruction, from the presence of the Lord and the glory of his power. "*Now* consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver."

SECONDLY, This address turns to those who profess to believe the doctrine of endless punishment; and know they are not Christians; who own themselves to be constantly exposed to everlasting destruction; and that this must be their portion, if they should die while in their present state: And yet, are in a great measure secure and easy, while they are neglecting the great salvation; and many of them go on in open and unrestrained wickedness.

Dear, infatuated souls, how can you be insensible, if you will think seriously a minute, that you are in a most dangerous, wretched case, which calls for the pity of all the benevolent, and their earnest prayers, and friendly endeavours for your relief? And though all of this kind, has hitherto had no apparent success; yet the attempt must be repeated; and you are to be reproved, rebuked and exhorted, with all tenderness, long-suffering and doctrine, or instruction, if peradventure God will give you repentance; and you may recover yourselves out of the snare of the devil, who are taken captive by him at his will. Think not them your enemies who tell you the truth, whatever disagreeable and painful feelings it may give you.

Be entreated, as you love your own souls, not to hearken to the insinuations of those, who would persuade you there is no such dreadful evil as endless punishment to fear. There are such, and many are greedily swallowing the bait, and caught fast in the fatal snare; from which it is much to be feared they will never be recovered. You are not out of danger. Take heed to yourselves, lest you should be induced to believe this fatal lie, by those who, with all their cunning craftiness, lie in wait to deceive. For while they promise you peace, liberty and eternal life,——they themselves must perish forever in their own delusion, unless they repent and believe on Christ, before they leave this world.

Attend to the evidence there is, from the holy scriptures,

of

of the certainty of endleſs puniſhment; and think of it till your minds are eſtabliſhed in the truth, and it become a reality to you. Be perſuaded to meditate much upon the dreadfulneſs of this puniſhment. You may be ſure you cannot imagine it to be greater than it will be, or conceive of the thouſandth part of the dreadfulneſs of it. Think often, yea, conſtantly, how dreadful it will be to find yourſelves *loſt forever*; plunged into perfect, inexpreſſible miſery, in abſolute deſpair of deliverance, or the leaſt mitigation of puniſhment to all eternity! Never, never, to have another agreeable thought or ſenſation, in the midſt of the moſt diſagreeable, horrid company; ſuffering the moſt keen diſtreſs and torture, which will be poured in upon you from every quarter, while you know you have not a friend in the univerſe to help or pity you; under the awful and moſt ſenſible frowns and curſe of the infinitely terrible Jehovah, who will live forever and ever to puniſh you; your thoughts ſwiftly, and irreſiſtibly running forward, and fixing on *eternal, endleſs duration*; and the more you dwell on this, the higher will your miſery and anguiſh ariſe: At the ſame time, with the keeneſt remorſe, reflecting that you have brought yourſelves to this infinitely dreadful end, by your own amazing folly, by conſtantly, through your whole life, rejecting the offers of pardon and ſalvation, kindly made to you, and urged upon you, by the infinitely benevolent Saviour. Think of all this, and much more, which, by ſeriouſly attending to the repreſentation given in ſcripture of future puniſhment, will naturally be ſuggeſted to your mind.

Don't forget a moment, in what an infinitely dangerous ſituation you are: On the brink of the bottomleſs pit, where are everlaſting burnings; having nothing to ſecure you from ſinking down to hell, being held out of it, only by the hand of him whoſe goodneſs you are abuſing, and whom you are conſtantly provoking, in a manner dreadful to think of, tho' it can't be fully conceived, to let you ſink forever: And be by this be warned to fly from the wrath to come.

And remember, that the Lord Jeſus Chriſt, the mighty glorious Redeemer, now invites you to look unto him, that you may be ſaved from this infinitely dreadful, everlaſting deſtruction, and you are called and commanded to repent and come unto him, that you may have eternal life: And it muſt

therefore be altogether your own inexcuſable fault, if you periſh by refuſing to obey his call: And your rejecting him, and *thus* going to hell, will neceſſarily render your puniſhment inexpreſſibly greater and more dreadful, than it would be, if there had been no Saviour, and you never had ſuch an offer. Why then will you not *now* believe on the Lord Jeſus Chriſt, and be ſaved?

How ſhocking is the ſight of all openly vicious perſons! The unrighteous and oppreſſor——The evil ſpeaker and contentious——The adulterer, fornicator, and all lewd, obſcene perſons. The drunkard, and all liars. Theſe ſhall not inherit the kingdom of God; but muſt have their part in the lake which burneth with fire and brimſtone, unleſs they repent.

And what will become of all thoſe who refuſe to pay any regard to God, to religion, and divine inſtitutions! Who wholly neglect the bible, diſregard the ſabbath, and all the ordinances of Chriſt; who reſtrain prayer, and will not call upon God? The Lord will come in a day when they look not for him, and at an hour when they think not, and will cut them aſunder, and appoint them their portion with *unbelievers*, where ſhall be endleſs weeping, wailing and gnaſhing of teeth.

There are multitudes among us, and the number is increaſing, who not only take the ſacred name of their Maker in vain; but trifle and ſport with that which is above all things dreadful, *eternal damnation*. They will not only wiſh damnation to others, but damn their own ſouls and bodies, or call upon God to damn them, many hundreds of times in a day. It is not probable any of theſe will read this; but it is earneſtly to be deſired, that by ſome means, the reality and amazing dreadfulneſs of damnation might ſo impreſs their minds, as effectually to prevent their ever uttering another profane curſe; and they be made ſenſible of their aſtoniſhing ſtupidity, impiety and wickedneſs, in thus curſing themſelves and others; by which they treaſure up wrath againſt the day of wrath; and by every ſuch curſe add to their eternal miſery, when their curſing will become a reality, and *pour into their own bowels like water, and into their bones like oil*, if their repentance do not prevent.

There are others, who for the ſake of ſome ſenſual, momentary gratification, or the vain amuſements and follies of

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this life, are giving up their eternal happineſs, and plun[g]ing themſelves into endleſs deſtruction. O, that they would [a]t-tend and hearken to the kind warning and advice given to them by Chriſt! "If thy hand or foot offend thee, cut [th]em off; or if thine eye offend thee (i. e. cauſe thee to offend [or] fall) pluck it out, and caſt it from thee: It is better for [th]ee to enter into life halt or maimed, or with one eye, than [h]a-ving two hands or two feet, or two eyes, to be caſt into [hell], into the fire that never ſhall be quenched; where their w[orm] dieth not, and the fire is not quenched."

How many *worldly minded perſons* are there, who for [the] ſake of the purſuit, or the poſſeſſion and enjoyments of [this] world, are every day ſelling their ſouls, and giving them [up] to be tormented forever. Let ſuch conſider what they [are] doing, of what inexpreſſible folly and madneſs they are gu[ilty], by realizing what it is to be *loſt*, to go away into everla[sting] puniſhment; and let them attend to the awakening w[ords] of Chriſt, "What is a man profited, if he ſhall gain [the] whole world and loſe his own ſoul? Or what ſhall a [man] give in exchange for his ſoul?"

Others there are, who having been reſtrained from [the] groſs open vices which they ſee practiſed by many, and b[eing] inſenſible of the vile nature and ill deſert of *all* ſin, and i[gno]-rant of the wickedneſs of their own hearts; think they d[o] not deſerve to be puniſhed forever, and therefore are confi[dent] they are in no danger of this dreadful evil. And others [de]-pend on their prayers and ſuppoſed good works; thinking them ſo deſerving, as to be ſufficient to ſecure them from [fu]-ture puniſhment. All theſe would be ſenſible of their mi[ſta]ke and deluſion, did they underſtand and believe what is ſa[id] of Chriſt. "Neither is there ſalvation in any other: For [the]re is no other name under heaven given among men, whe[reby] we muſt be ſaved." Or did they attend to the divine [law], and let that come to their conſciences and hearts, in its [true] meaning and ſtrictneſs, *curſing* every one who continueth [not] in all things written and required therein; for by this [law] ſins which are now hid from them, would revive, and [all] their vain hopes forever die.

In ſum, whatever be the different circumſtances and [con]-duct of men, in this life, if they be not *real Chriſtians*, they are in danger of eternal fire; and if they die in their [pre]ſ[ent] ſ[tate]

ſtate and character, will be puniſhed with everlaſting deſtruction from the preſence of the Lord, and the glory of his power. For the Redeemer himſelf hath ſaid, and it cannot be reverſed, but will be verified in all, "He that believeth [the goſpel] and is baptiſed, ſhall be ſaved; BUT HE THAT BELIEVETH NOT, SHALL BE DAMNED. AMEN.

"He that has ears to hear, let him hear."

FINIS.

The Reader is deſired to correct the following Errors of the Preſs.

Page 58, line 18, read *renders.*
P. 74, l. 7, from the bottom, read *not.*
P. 75, in the Note, l. 9. read *comes.*
P. 77, l. 5, from bot. for *in* read *on.*
P. 85, l. 2, fr. b. read *ſpirits of devils.*
P. 104, l. 21, the comma after *imply*, ſhould be after *it.*
P. 109, l. 4, fr. b. read *ſufficient.*
P. 117, l. 15, for *any* read *an.*
P. 138, l. 11, from bot. read ſhould *be.*
P, 155. l. 20, read *becomes.*